लौकिकन्यायाञ्जलिः ॥

द्वितीयो भागः ॥

A SECOND HANDFUL OF POPULAR MAXIMS

CURRENT IN SANSKRIT LITERATURE.

COLLECTED BY

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PREFACE TO THE SECOND EDITION.

The issue, in Benares seven years ago, of an edition of Raghunāthavarma's *Laukikanyāyasangraha*, has made it unnecessary to reprint the Preface to the former edition of the present Handful, seeing that a good part of it was devoted to a description of that then-unpublished treatise. For the same reason I have omitted the appended list of nyāyas contained in Raghunātha's work, and which, at no small expenditure of time and toil, I compiled from the two MSS. in the India Office Library.

The whole of the explanatory matter attached to the nyāyas has been thoroughly revised for this edition, and, in some cases, has been re-written. In addition to this the book will be found to contain thirty-two new nyāyas, some of them of considerable importance, and all of them more or less interesting. The six Systems seem to be the most attractive part of the field for the study of similes of the class which predominates in these pages; but grammatical commentaries also, appear likely to prove a not unfruitful field to the painstaking explorer.

For the reasons given in the preface to the Third Handful I would gladly have seized this opportunity of eliminating the word 'Maxims' from the titlepage; but it was not politic to change the name adopted ten years ago and repeated in each new issue.

It is not probable that this will pass into a third edition during my lifetime; but I trust that in its present form it may prove helpful to young students whose reading has not bene quite so wide as my own.

REDHILL, SURREY, }
23 Sept. 1909. }

G. A. JACOB.

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CORRIGENDA.

Page 26, line 8. For "ts" say "as". Thisunsightly error crept in after the corrected proof had left my hands !

Page 28, line 16. For दग्धा read दग्ध्वा.

Page 30, line 11 from bottom. After वा insert प्रयोजनम्.

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अजातपुत्रनामोत्कीर्तनन्यायः ॥

Proclaiming the name of a son before he is born. That is, counting your chickens before they are hatched. The nyāya, in a negative form, is found in the *Nyāyamanjarī*, page 345:— "यश्चासौ व्यापारः क्रियते चाभिधीयते च स किं पूर्वमभिधीयते ततः क्रियते पूर्वं वा क्रियते पश्चादभिधीयते युगपदेव वास्य करणाभिधाने इति । न तावत्पूर्वमभिधीयतेऽनुत्पन्नस्याभिधानानुपपत्तेः । न ह्यजाते पुत्रे नामधेयकरणम्" ॥

अणुरपि विशेषोऽध्यवसायकरः ॥

Even a slight difference [between two or more things or expressions] *establishes the fact* [that they do differ, and enables us to discriminate between them]. After explaining the पुष्टलगुडन्याय and nine others of similar purport, Raghunātha says:—"पुष्टलगुडन्यायादारभ्यैतत्पर्यन्तानां न्यायानां साम्येऽपि यत्किंचिद्विशेषमादायाणुरपि विशेषोऽध्यवसायकर इति न्यायेन भेदसिद्धिर्भिन्नोदाहरणत्वसिद्धिश्च केषांचिदिति बोध्यम्." The nyāya occurs in Mathurānātha's commentary on the opening paragraph of *Ātmatattvaviveka* (page 19), where, after stating that, according to the Buddhists, mokṣa is brought about by the knowledge of the non-existence of soul, he says:—"तदुक्तम् । नैरात्म्यदृष्टिं मोक्षस्य हेतुं केचन मन्वते । आत्मतत्त्वधियं त्वन्ये न्यायतत्त्वानुसारिणः ॥ इति । न च तत्र नैरात्म्यदृष्टिपदं शरीरात्मभिन्नतत्वज्ञानपरमिति वाच्यम् । निरः संसर्गाभावबोधकतया तादृशज्ञानस्य तदर्थत्वासंभवात् । न्यायमते च मोक्षाश्रयमुख्यविशेष्यकतया अणुरपि विशेषोऽध्यवसायकर इति न्यायेनात्मविशेष्यकशरीरादिभिन्नत्वज्ञानस्यैव मोक्षहेतुत्वादिति ध्येयम्."

अत्यन्तपराजयाद्वरं संशयोऽपि ॥

Better even a doubtful condition of things than a crushing defeat. This occurs in the *Nyāyavārtikatātparyaṭīkā* 5. 1. 43. (page 491):—" यदि त्वस्य कदाचित्सम्यक्साधनवादिनोऽपि प्रतिभाक्षयात्समाधानं न स्फुरति ततोऽत्यन्तपराजयाद्वरं संशयोऽपीति न्यायेन समाधानाभासेनापि प्रत्यवस्थेयमेवेत्याशयवानाह तेषां साध्वसाधुतायामिति " ॥ On page 473 of the same, and in *Nyāyamanjarī*, page 620, it appears as एकान्तपराजयाद्वरं सन्देहः ॥ It is not in any of the lists of nyāyas to which I have had access, but Raghunāthavarman has two of the same purport, namely " मारणाय गृहीतोऽङ्गच्छेदं स्वीकरोति " (which see below), and " मरणाद्वरं व्याधिः "; and, in *Nyāyamālāvistara* 6. 2. 7. Mādhava gives us "प्रधानलोपाद्वरमङ्गलोपः" ॥ All of these seem akin to our " Half a loaf is better than no bread."

अध्यारोपापवादन्यायः ॥

The method of *illusory attribution followed by its withdrawal.* This nyāya belongs entirely to the Vedāntists, but I follow Raghunātha in admitting it here. The two terms are explained as follows in the *Vedāntasāra*:—"Illusory attribution is the attributing to the real of that which is unreal; as a snake is imagined in a rope which is not a snake." "The withdrawal is the assertion that the whole of the unreal, beginning with Ignorance, which is an illusory effect of the Real, is nothing but the Real; just as a snake, which is the illusory effect of a rope is nothing whatsoever but the rope." This rendering is from my *Manual of Hindu Pantheism*, pages 44 and 83. On page 42, there is the following note which includes a quotation from page 209 of that valuable book *A Rational Refutation of Hindu Philosophical Systems*:—

"12. *Illusory attribution* &c. (*adhyāropāpavāda*).

In order to describe the pure abstraction Brahma, the teacher

attributes to him, or superimposes on him, certain qualities which in reality do not belong to him, and then afterwards withdrawing them, teaches that the residuum is the undifferenced Absolute. When the Vedāntins speak of the origin of the world, they do not believe its origin to be true. This mode of expression they call false imputation (*adhyāropa*). It consists in holding for true that which is false, in accommodation to the intelligence of the uninitiated. At a further stage of instruction, when the time has arrived for propounding the esoteric view, the false imputation is gainsaid, and this gainsaying is termed rescission (*apavāda*)."

See also a long note on page 172 of the text of the *Vedāntasāra.* The verse in the *Vivekacūḍāmaṇi,* there referred to, should be 140 instead of 170.

अन्धदर्पणन्यायः ॥

The maxim of *a looking-glass for a blind man.* It is found in *Upamitibhavaprapancā Kathā*, page 836, as follows:—"केवलं ज्ञातशास्त्रोऽपि स्वावस्थां यो न बुध्यते । तस्याकिञ्चित्करं ज्ञानमन्धस्येव सुदर्पणः" ॥ See also S'eṣānantācārya on *Nyāyasiddhāntadīpa*, page 22, line 2. The *Laukikanyāyaratnākara* gives the following example:—"तदुक्तं वासिष्ठे । यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् । लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति" ॥ I have no doubt that the reference is to the *Yogavāsishtha*, but the verse is also found in the *Hitopades'a* (iii, 115). See, too, under अरण्यरोदनन्याय.

अन्धस्येवान्धलग्नस्य विनिपातः पदे पदे ॥

One who leans on a blind man will fall with him at every step. This is akin to the saying "If the blind lead the blind, both will fall into the ditch." It occurs in *Bhāmatī* (page 20)

as follows:—" योऽयमर्थप्रकाशः फलं यस्मिन्नर्थश्चात्मा च प्रथेते स किं जडः स्वयंप्रकाशो वा। जडश्चेद्विषयात्मानावपि जडाविति कस्मिन् किं प्रकाशेताविशेषादिति प्राप्तमान्ध्यमशेषस्य जगतः। तथा चाभाणकः। अन्धस्येवान्धलग्नस्य विनिपातः पदे पदे" ॥ Compare the following expression in Venkaṭanātha's vṛitti on his *Tattvamuktākalāpa* iii. 50:—" इति चान्धस्य जात्यन्धयष्टिदानोपमं विदुः" ॥ Though not exactly parallel with the nyāya, the following verse of Jayanta's (page 120) will not be out of place here:— " हस्तस्पर्शादिनान्धेन विषमे पथि धावता। अनुमानप्रधानेन विनिपातो न दुर्लभः" ॥

अपराद्धेषोरिव धानुष्कस्य कण्ठाडम्बरः ॥

Noisy boasting like that of an [unskilful] *archer whose arrows always miss the mark.* This simile occurs in the *Ātmatattvaviveka* (page 49), but was no doubt borrowed from Māgha ii. 27:—

" अनिर्लोडितकार्यस्य वाग्जालं वाग्मिनो वृथा।
निमित्तादपराद्धेषोर्धानुष्कस्येव वल्गितम्" ॥

" The chatter of a talkative man who has no knowledge of affairs, is as useless as the swaggering of an archer whose arrows always miss the mark."

अरण्यरोदनन्यायः ॥

The simile of *crying in the wilderness.* Used to imply wasted effort. Molesworth defines it as "A term for unregarded or unavailing complaint or supplication." The following verse from Namisādhu's comment on Rudraṭa's *Kāvyālankāra* viii. 37 includes not only this nyāya but also Raghunātha's शवोद्वर्तनन्याय, ऊपरवृष्टिन्याय, श्वपुच्छोन्नामनन्याय, बधिरकर्णजपन्याय, and

probably his अन्धदर्पणन्याय; for Dr. Böhtlingk, who quotes the verse as from *Pancatantra*, gives घृतोऽन्धमुखदर्पणः as a variant for कृतान्धमुखमण्डना.

अरण्यरुदितं कृतं शवशरीरमुद्वर्तितं
स्थले कमलरोपणं सुचिरमूषरे वर्षितम् ।
श्वपुच्छमवनामितं बधिरकर्णजापः कृतः
कृतान्धमुखमण्डना यदबुधो जनः सेवितः ॥

See also *Pancatantra* i. 393; *Kiraṇāvali* page 5; and *Kusumānjali*, vol. ii, page 176.

अर्थी समर्थो विद्वानधिक्रियते ॥

He has the right who has the want, the power, and the wit. This nyāya is found in the Jaimini section of *Sarvadars'anasangraha* as follows:—"अर्थी समर्थो विद्वानधिक्रियत इति न्यायेन दर्शपूर्णमासादिविषयावबोधमेवक्षमाणास्तत्त्वबोधे स्वाध्यायं विनियुञ्जते" ॥ Professor Cowell translated it thus:—"According to the old rule 'He has the right who has the want, the power, and the wit,' those who are aiming to understand certain things, as the new and full-moon sacrifices, use their daily reading to learn the truth about them."

The saying is found in a more complete form in *Vaiyāsikanyāyamālā* 1. 3. 9, namely, "अर्थी समर्थो विद्वाञ्शास्त्रेणापर्युदस्तोऽधिक्रियते," which is itself a reproduction of the following passage in *S'ānkarabhāṣya* 1. 3. 25:—"शास्त्रं ह्यविशेषप्रवृत्तमपि मनुष्यानेवाधिकरोति शक्तत्वादर्थित्वादपर्युदस्तत्वादुपनयनादिशास्त्राच्चेति वर्णितमेतदधिकारलक्षणे." Dr. Thibaut renders it thus:—"The S'āstra, although propounded without distinction (*i. e.* although not itself specifying what class of beings is to proceed according to its precepts), does in reality entitle men only (to act according to its precepts); for men only (of the three higher castes) are, firstly, capable (of complying with the precepts of the S'āstra);

are, secondly, desirous (of the results of actions enjoined by the S'āstra); are, thirdly, not excluded by prohibitions; and are, fourthly, subject to the precepts about the *Upanayana* ceremony and so on. This point has been explained in the section treating of the definition of *adhikāra* (Pūrva Mīmāṁsā vi. 1)." For the last-mentioned, see under अधिकारन्याय in the third Handful. This question of अर्थित्व &c. will be found also in *S'āṅkarabhāṣya* 1. 1. 4 (page 54); 1. 3. 26, 33, 34; and 2. 2. 10.

अर्धवैशसन्यायः ॥

The simile of *the slaying of one half* [of a body, whilst the other half is kept alive!]. Raghunāthavarman defines it as follows:—" असंभवविवक्षायामर्धवैशसन्यायः । यथा कुक्कुटीमांसभोजनकामस्तत्सन्ततिकामश्च कश्चिद्यवनस्तद्ग्रीवादिकं छित्त्वा भुंक्त उदरं च सन्तानार्थं स्थापयतीति तस्यार्थः" ॥ The nyāya is therefore expressive of absurdity, contradiction, or incongruity; and so, in some respects, resembles the अर्धजरतीयन्याय. The earliest example, known to me, of the use of the term is in *Kumārasambhava* iv. 31, where Rati complains that, by destroying Kāma, Fate had slain half of herself. The verse stands thus:—" विधिना कृतमर्धवैशसं ननु मां कामवधे विमुञ्चता । अनपायिनि संश्रयद्रुमे गजभग्ने पतनाय वल्लरी " ॥ Mallinātha points out that as the slaying of a part involves that of the whole, Rati here announces her own destruction also, as is clearly implied in the second half of the verse. Its employment here by Kālidāsa, however, is in a literal sense, whilst the philosophical writers apply it figuratively.

In the latter part of S'ankara's bhāṣya on *Brahmasūtra* 3. 3. 18 we find the expression " न ह्यर्धवैशसं संभवति ", and I have noted it in *Tantravārtika*, pages 84, 89, 97 and 202. The first of the four passages is the following:—"अविरोधे श्रुतिमूलं न मूलान्तरसंभवः । विरोधे त्वन्यमूलत्वमिति स्यादर्धवैशसम् " ॥ In this passage, as well as in the other three, contradiction or inconsistency

is clearly implied. So, too, in a passage in *Nyāyakandali*, page 6, line 3; and in *Khaṇḍanakhaṇḍakhādya*, page 685. One more example will suffice, namely *Bṛihadāraṇyavārtika* 1. 4. 1276:—"न चार्थवैशसं युक्तं तत्त्वज्ञाने विवक्षिते। संशयो हि तथा श्रोतुः स्यादनिश्चितवाक्यतः"॥ Ānandagiri explains this in the manner stated above by Raghunātha, viz. "कुक्कुटादेरेको देशः प्रसवाय कल्पते पच्यते देशान्तरमित्यर्धवैशसं तदिहायुक्तं नहि वस्तु ब्रह्म चाब्रह्म च तत्त्वज्ञानस्य विवक्षितत्वाद्विरुद्धस्यातथात्वादित्यर्थः"॥

अलाभे मत्तकाशिन्या दृष्टा तिर्यक्षु कामिता॥

Failing to obtain a lovely woman, affection is seen [to have been lavished] *on animals.* This very stupid nyāya is expounded by Raghunātha as follows:—"यत्राधिकार्थालाभेऽल्पार्थे प्रवृत्तिर्न दोषायेति विवक्षायां तत्रालाभे मत्तकाशिन्या दृष्टा तिर्यक्षु कामितेति न्यायः। मत्तकाशिनी स्त्रीविशेषः"॥ I have met with it only in the *Ātmatattvaviveka* (page 130) and in Ānandabodhācārya's *Pramāṇamālā*, page 2.

अश्वतरीगर्भन्यायः॥

The simile of *a she-mule's being in foal.* Raghunātha explains it thus:—"नन्वज्ञानकार्यन्तःकरणवृत्त्यात्मकं ज्ञानं कथं स्वकारणीभूताज्ञाननाशाय स्यादुपजीव्यविरोधादिति चेदश्वतरीगर्भन्यायादित्यवेहि। वडवायां गर्दभादुत्पन्नाश्वतरी तस्या गर्भो यथा तन्नाशाय भवति तथा भवतु ज्ञानमपि स्वहेत्वज्ञाननाशायेत्यनवद्यम्"॥ The following verse, bearing on this subject, is found in *Hitopades'a*, ii. 135, *Pancatantra*, ii. 32 and iv. 14:—"सकृद्दुष्टं तु यन्मित्रं पुनः सन्धातुमिच्छति। स मृत्युमेव गृह्णाति गर्भमश्वतरी यथा"॥ As Dr. Peterson points out in his Note on the verse from *Hitopades'a*, the second line is found in *Ādiparva* (Bombay edn.) CXL. 83 (not 75, as wrongly printed), and in *S'āntiparva* CXL. 30 (not 347 as stated). In a footnote to *Indische Sprüche* 58, Dr. Böhtlingk quotes Nilakaṇṭha's comment on the verse from *S'āntiparva*—

"अश्वतरी गर्दभजाश्वा उदरभेदेनैव प्रसूत इति प्रसिद्धम्." Of like import are two other nyāyas quoted by Raghunātha, namely कदलीफलन्याय and वृश्चिकीगर्भन्याय. As to the former of these, compare the following, *Vanaparva* CCLXVIII. 9 (Bombay edn.):—"यथा च वेणुः कदली नलो वा फलत्यभावाय न भूतयेत्मनः। तथैव मां तैः परिरक्ष्यमाणामादास्यसे कर्कटकीव गर्भम्" ॥ This verse is quoted by Johnson in his Notes on *Hitopades'a* II. 147, and he adds, "In the Gulistān, the Persian poet Sāadi declares that the young of the scorpion eats its way out through the mother's entrails"; and in *Vedāntakalpataru*, page 354, line 2, we are told "वृश्चिकादिर्मातुरुदरं निर्भिद्य मृताजायते." Udayana (in *Ātmatattvaviveka*, page 67, line 9) seems to assert the same thing of the crab:—"कुलीरस्येव सप्रसूतयुक्त्यापत्येनैव प्रतिहतत्वात्."

अहिभुक्कैवर्तन्यायः ॥

The simile of *the opium-eater and the fisherman.* I have not met with this in actual use in the literature, but include it on the authority of Raghunāthavarman, whose interpretation of it, however, seems most improbable. The word अहि is said by him to mean "an intoxicating plant, known in the language of the West as *Post*" ("उन्मादकर औषधिविशेषः पोस्तेति पाश्चात्यभाषायाम्"). This meaning of अहि is unknown to the lexicographers; but, in Bate's Hindi dictionary, पोस्त is said to mean "the poppy-plant; an infusion of the poppy formerly much used as a slow poison;" whilst Fallon defines it as "Poppy-head or capsule; an intoxicating drug." We must take अहि therefore in the sense of अहिफेन which is the original of the modern अफीम, opium. The story on which the maxim is said to be based is as follows:—"अहिभुक्कैवर्तन्यायस्तु तादात्म्याध्यास एव ज्ञेयः। श्रूयते हि लोके कश्चिदहिभुङ्नावमारुरोह स च तत्र बहुजनसमुदायं दृष्ट्वा केनचिन्मे विनिमयो न स्यादिति धिया स्वपादे रज्जुं बद्ध्वा तन्द्रां प्राप। कैवर्तश्चोपहासार्थं तत्पादात्तां मोचयित्वा स्वपादे बबन्ध। नावि पारं गतायामवरोहणसमयेऽहिभुक्स्वपादे रज्जुमदृष्ट्वा कैवर्तपादे च तां दृष्ट्वाहमयमयमहमिति स्वहृदि निश्चित्यारे कैवर्त त्वमहमहं च त्वमिति तेन विवादं कृतवान्" ॥ This nonsense is meant to teach the identity of the individual with the one Self!

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥

That which at the beginning and the end has no [real] *existence, has none either during the intervening period.* The Vedantists of S'ankara's school hold that existence is of three kinds, namely, *pāramārthika* (true), of which Brahma is the sole representative,—*vyāvahārika* (practical), to which all phenomena belong,—and *prātibhāsika* (apparent), which includes such things as a snake surmised in a rope, or nacre mistaken for silver. The second and third kind, therefore, have no real existence from the beginning to the end of their supposed existence.

Raghunātha says regarding it:—" नन्वादावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथेति न्यायाद्ये तुच्छमेव द्वैतं मन्यन्ते तेषां ब्रह्मबोधेन सविकल्पविद्याबाधो न स्यात्तस्य ब्रह्मस्वरूपनित्यबोधमहिम्ना सदैव बाधितत्वात् " ॥ He may have taken the nyāya, like so many others in his book, from the *Yogavāsiṣtha* where it is found as the first line of 4. 45. 45; but its real source is Gauḍapāda's kārikās on the *Māṇḍūkya Upaniṣad.* It occurs twice there, namely in ii. 6 and IV. 31.

आम्रसेकपितृतर्पणन्यायः ॥

Watering a mango-tree, and, at the same time, satisfying the Manes with a libation. Bringing about two results by one operation. Its earliest occurrence is in the *Mahābhāṣya,* where it appears twice. In 1. 1. 1 (page 14) it stands thus:— " कथं पुनरेकेन यत्नेनोभयं लभ्यम् । लभ्यमित्याह । कथम् । द्विगता अपि हेतवो भवन्ति । तद्यथा । आम्राश्च सिक्ताः पितरश्च प्रीणिता इति " ॥ The second instance is in 8. 2. 3.

The nyāya in its consolidated form is found in the following passage of the *Nyāyamanjarī* (5. 1. 39), page 634. "तदेवमनेन चतुर्विंशतिजात्युदाहरणप्रतिसमाधानोपदेशवर्त्मना शब्दानित्यत्वसाधने परकीयमुपालम्भजातमेवंप्रायमखिलमपाकृतमाम्रसेकपितृतर्पणन्यायेन भवति भगवता सूत्रकारेण " ॥ It is not in any of the dictionaries or lists of nyāyas.

आम्रान्पृष्टः कोविदारानाचष्टे ॥

Questioned as to mango trees, he speaks of Kovidāra trees. This is nyāya 223 of the second part of Raghunāthavarman's large work, the *Laukikanyāyaratnākara,* and is applied by him as follows (page 419*a* of India office MS. 582):—"तथा हि लोके प्रकृष्टप्रकाशश्चन्द्र इत्यत्र प्रकृष्टपदेनाप्रकृष्टखद्योतादेः प्रकाशपदेनाप्रकाशात्मकान्धकारादेश्च व्यवच्छेदेन जिज्ञासितश्चन्द्रप्रातिपदिकमात्रार्थः प्रतिपाद्यते। इतरथा आम्रान्पृष्टः कोविदारानाचष्ट इति न्यायेन वक्तुरजिज्ञासितमर्थं प्रतिपादयतोऽश्रद्धेयवचनत्वप्रसङ्गात्"॥ It is found in *Bhāmatī* 1. 1. 22 (page 145):—"यद्यप्याकाशपदं प्रधानार्थं तथापि यत्पृष्टं तदेव प्रतिवक्तव्यम्। न खल्वनुन्मत्त आम्रान्पृष्टः कोविदारानाचष्टे"॥ In *Vedānta-kalpataru* 1. 4. 1 (page 201):—"जीवे पृष्टे तं दुर्दर्शमिति तद्व्यतिरिक्तपरमात्मप्रतिवचनमाम्रप्रश्ने कोविदारप्रतिवचनवदसङ्गतम्"॥ There is also an excellent example in the *Nyāyavārtikatātparyaṭīkā,* page 187, line 16, and another on page 545 of the comment on *Tattvamuktākalāpa.* Its source, however, is *Mahābhāṣya* 1. 2. 45 (vart. 8):—"अन्यद्भवान्पृष्टोऽन्यदाचष्टे। आम्रान्पृष्टः कोविदारानाचष्टे."

आयुर्घृतम् ॥

Butter is life. This scarcely deserves a place amongst maxims, but I follow Raghunātha in admitting it. It is one of the stock illustrations of writers on Alankāra, and is found in Namisādhu's comment on Rudraṭa's *Kāvyālankāra* vii. 83, as follows:—

आयुर्घृतं नदी पुण्यं भयं चौरः सुखं प्रिया।
वैरं द्यूतं गुरुर्ज्ञानं श्रेयो ब्राह्मणपूजनम्॥

I have traced it, however, as far back as *Tait.-Saṃhitā* 2. 3. 2. 2, and have met with it again in *Mahābhāṣya* 1. 1. 59 (vārt. 6), and 6. 1. 32 (vārt. 6). For the last passage see "दधित्रपुसं प्रत्यक्षो ज्वरः" in the *Third Handful.* Sures'vara too furnishes an excellent example of it in his large *vārtika* 1. 5. 1848:—"परीक्ष्य चक्षुषा यस्माल्लभते गोधनादिकम्। चक्षुः स्यान्मानुषं वित्तं यथायुर्घृतमुच्यते"॥

आशामोदकतृप्तन्यायः ॥

The illustration of *one who is satisfied with sweetmeats in prospect.* It is found in a verse quoted in *Nyāyakandalī*, page 130:—

"आशामोदकतृप्ता ये ये चोपार्जितमोदकाः ।
रसवीर्यविपाकादि तुल्यं तेषां प्रसज्यते" ॥

The same verse is quoted on page 37 of *Khaṇḍanakhaṇḍa-khādya*, and is translated by Prof. Gangānātha Jhā (in the new periodical, *Indian Thought*) as follows:—"But, says an objector, from your theory it would follow that *those who enjoy merely imaginary sweets*, and those who eat real sweets, would have exactly the same experiences of flavour, strength, nutritive effects, and so on. He, we reply, who flatters himself with the hope of this objection invalidating our view, truly himself *feeds upon imaginary sweets* (इत्यस्यापि बाधकत्वमाशामोदकायते)." In *Nyāyadīpāvali*, p. 7, we read "आशामोदकोपार्जितमोदकयोरस्त्येव स्वप्नेऽपि कियद्वैलक्षण्यम्."

इषुकारन्यायः ॥

The illustration of *the arrow-maker.* Used of one wholly engrossed in his work, and unconscious of his surroundings. It is based on the following verse of *S'āntiparva*, chapter 178:— "इषुकारो नरः कश्चिदिषावासक्तमानसः । समीपेनापि गच्छन्तं राजानं नावबुद्धवान्" ॥ S'ankara makes use of it in his exposition of *Vedānta-sūtra* 3. 2. 10 ["मुग्धेऽर्धसंपत्तिः परिशेषात्." In the case of one in a swoon (there is not entrance into either of the states of sleep &c.), so, by the only remaining alternative, there is a semi-entrance (into sound sleep and another state)]. He says:— इषुकारन्यायेन मुग्धो भविष्यति । यथेषुकारो जाग्रदपीष्वासक्तमनस्तया नान्यान्विषयानीक्षत एवं मुग्धो मुसलसंघातादिजनितदुःखानुभवव्यग्रमनस्तया जाग्रदपि नान्यान्विषयानीक्षत इति । न । अचेतयमानत्वात्" ॥ Ānandagiri

refers to the same nyāya in his comment on Sures'vara's large *Vārtika* 1. 5. 106 (page 816). See, too, *Nyāyamakaranda-ṭīkā*, page 78. Compare with this the picture drawn by John Bunyan of "a man who could look no way but downwards, with a muck-rake in his hand. There stooda lso one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor".

इषुवेगक्षयन्यायः ॥

The simile of *the gradual diminution of the speed of an arrow*. It is found in *Brahmasūtrabhāṣya* 3. 3. 32:— "प्रवृत्तफलस्य कर्माशयस्य मुक्तेपोरिव वेगक्षयान्निवृत्तिः" ॥ Then, in *Bṛihadāraṇyavārtika* 1. 4. 1529 (page 736) we read as follows:— "आरब्धफलशेषैकहेतुत्वाद्देहसंस्थितेः । रागादिप्रत्ययोद्भूतिरिपुचक्रादिवेगवत्" ॥ "The experience of passion and other mental conditions, owing to the continuance of the body caused by the remnant of fructescent works, is like the [diminishing] speed of a [potter's] wheel or of an arrow." Upon which Ānandagiri remarks:— "इषुचक्रेति ॥ यथा प्रवृत्तवेगस्येष्वादेर्वेगक्षयादेव क्षयस्तथारब्धक्षयो भोगादेव । 'भोगेन त्वितरे क्षपयित्वा संपद्यत' इति न्यायान्न ज्ञानादित्यर्थः" ॥ The quotation is *Vedāntasūtra* 4. 1. 19. In S'ankara's most interesting exposition of sūtra 4. 1. 15, we meet with the expression कुलालचक्रवत् in the same connection.

उत्कृष्टदृष्टिर्निकृष्टेऽध्यसितव्या ॥

The idea of something higher is to be superimposed upon something lower. This is Dr. Thibaut's rendering of the nyāya as it occurs in *Brahmasūtrabhāṣya* 4. 1. 5 (the sūtra being ब्रह्मदृष्टिरुत्कर्षात्):—" एवं प्राप्ते ब्रूमः । ब्रह्मदृष्टिरेवादित्यादिषु स्यादिति ।

कस्मात् । उत्कर्षात् । एवमुत्कर्षेणादित्यादयो दृष्टा भवन्ति । उत्कृष्टदृष्टेस्तेष्व-ध्यासात् । तथा च लौकिको न्यायोऽनुमतो भवति । उत्कृष्टदृष्टिर्हि निकृष्टेऽध्य-सितव्येति लौकिको न्यायः । यथा राजदृष्टिः क्षत्तरि " ॥ "To this we make the following reply. The contemplation on Brahman is exclusively to be superimposed on Āditya and so on. Why? 'On account of exaltation.' For thus Āditya and so on are viewed in an exalted way, the contemplation of something higher than they being superimposed on them. Thereby we also comply with a secular rule, namely the one enjoining that the idea of something higher is to be superimposed upon something lower, as when we view—and speak of—the king's charioteer as a king." Vācaspatimis'ra, in his comment on the above in the *Bhāmatī*, changes the form of the expression to "निकृष्टदृष्टिर्नोत्कृष्ट इति लौकिको न्यायः," and perhaps Rāmānuja had this in mind when, in his very short comment on the sūtra, he wrote "उत्कृष्टे हि राजनि भृत्यदृष्टिः प्रत्यवायकरी, भृत्ये तु राजदृष्टिरभ्युदयाय."

उत्खातदंष्ट्रोरगन्यायः ॥

The simile of *the snake whose fangs have been extracted.* The illustration is used by Sures'vara in his vārtika on *Bṛihadāraṇyakopanishadbhāshya* 1. 4. 1746 (page 776):—"उत्खातदंष्ट्रोरगवदविद्या किं करिष्यति । विद्यमानापि विध्वस्ततीव्रानर्थपरम्परा"॥

उपजीव्यविरोधस्यायुक्तत्वम् ॥

It is wrong to quarrel with that on which one's livelihood depends. It is found in *Paribhāshendus'ekhara* 85, as follows:-"संनिपातो द्वयोः संबन्धस्तन्निमित्तो विधिस्तं संनिपातं यो विहन्ति तस्यानिमि-त्तम् ॥ उपजीव्यविरोधस्यायुक्तत्वमिति न्यायमूलैषा " ॥ Professor Kielhorn has rendered it thus:—"सन्निपात 'a combination' is the junction of two (things; that which is taught in) a rule (the application of) which is caused by such (a combination), does not

cause (the application of) another (rule) which would destroy that combination. This (Paribhāshā) is founded on the maxim that *one must not be hostile to that to which one owes one's existence.*"

There are references to the nyāya in the following works:— *Khaṇḍanakhaṇḍakhādya,* page 128; *Vedāntakalpataru,* pages 231, and 556 (especially the latter); *Parimala,* pages 10, 11, 12, 451; *Nyāyamakarandaṭīkā,* page 149.

उष्ट्रलगुडन्यायः ॥

The illustration of *the camel and the stick.* The equivalent, apparently, of "Hoist with his own petard" (*Hamlet,* Act iii, Scene iv). The following is Raghunātha's exposition of it:— "स्वमते परेणोद्भाव्यमानानां दूषणानां तन्मते पातने उष्ट्रलगुडन्यायावतारः। यथोष्ट्रेणोह्यमानेनैव लगुडेन तत्प्रहारः क्रियते तथा तार्किकोत्थापितदूषणैस्तन्मतमेव वेदान्तिभिर्निराक्रियते। तथाहि। अद्वैतवादे यद्भोगसांकर्यादिरूपं दूषणं तैरुच्यते तदौपनिषदैर्विभ्वनेकात्मवादिनां तेषामेव मते पात्यते" ॥ It occurs in the following passage of the *Ātmatattvaviveka* (page 54, line 16):—"तज्जातीयस्य तु बाह्यवद्विज्ञानस्यापि विवेचनमेवेति स्वसंवेदनबाधितोऽयं विरुद्धधर्माध्यासो न भेदसाधक इत्युष्ट्रलगुडकं संवेदनेनैवास्य साधितत्वात्" ॥ There is another instance of it in *Vedāntakalpataru,* page 118 (where it appears as the उष्ट्रलकुटन्याय), and again in *Nyāyadīpāvali* page 6, line 11.

ऊषरवृष्टिन्यायः ॥

The simile of *rain on a saline barren waste.* Its application is similar to that of अरण्यरोदन, which see above. Hemacandra has a good example of it in his *Parisiṣṭaparvan* viii. 417:—

"कषायपक्षिवृक्षेषु कृतघ्नेषु दुरात्मसु।
एतेषु निष्फलं दानमूषरेष्वम्बुवृष्टिवत्" ॥

In *Anus'āsanaparva* xc. line 4314, we read:—" यथोपरे बीजमुप्तं न रोहेन्न वा यप्ता प्राप्नुयाद्बीजभागम्। एवं श्राद्धं भुक्तमनर्हमाणैर्न चेह नामुत्र फलं ददाति " ॥

ऋजुमार्गेण सिध्यतोऽर्थस्य वक्रेण साधनायोगः ॥

No one tries to accomplish in a round-about way a thing which can be effected by direct means. This nyāya is the counterpart of अर्के चेन्मधु विन्देत &c., and is used twice by Vācaspatimis'ra in his *Nyāyavārtikatātparyaṭīkā*. On page 195, we read:—" न च कार्येणैव कारणमनुमीयतां जीवच्छरीरे किं व्यतिरेकिणा ऋजुमार्गेण सिध्यन्तं को नु वक्रेण साधयेदिति वाच्यम्। कारणमात्रस्य ततः सिद्धेरित्युक्तम् " ॥ Again, on page 203:—" अन्वयव्यतिरेकिणि हेतौ सत्यपि वैधर्म्ये साधर्म्योदाहरणमेवोचितं तत्र तत्पूर्वकत्वाद्वैधर्म्यप्रतीतेः ऋजुमार्गेण सिध्यतोऽर्थस्य वक्रेण साधनायोगात् " ॥

A still older example is found in *S'ālika*, page 86:—

" ऋजुमार्गेणार्थसिद्धौ न वक्रमार्गमाश्रयेत."

See, also, *Tarkabhāṣā*, page 48, line 5.

एकाकिनी प्रतिज्ञा हि प्रतिज्ञातं न साधयेत् ॥

Bare assertion is no proof of the matter asserted. This is Professor Gough's rendering of the saying as found in the Bauddha chapter of the *Sarvadars'anasangraha* (page 10 of Jīvānanda's edn.):—" यदि कश्चित्प्रामाण्यमनुमानस्य नाङ्गीकुर्यात्तं प्रति ब्रूयादनुमानं प्रमाणं न भवतीत्येतावन्मात्रमुच्यते तत्र न किञ्चन साधनमुपन्यस्यत उपन्यस्यते वा। न प्रथमः। एकाकिनी प्रतिज्ञा हि प्रतिज्ञातं न साधयेदिति न्यायात् " ॥ The following is from the *Laukikanyāyasangraha*:—" नन्वेकाकिनी प्रतिज्ञा हि प्रतिज्ञातं न साधयेदिति न्यायेन प्रतिज्ञयार्थसिद्ध्यभावान्नाद्वैतं साधयितुं पार्यते। भेदवादिनो हि जीवेशाभेदमपि न क्षमन्तेऽन्यस्य का कथा । तद्भेदेऽपि किं मानमिति चेन्नाहमीश्वर इति प्रत्यक्षमित्यवेहि " ॥ The nyāya " नहि प्रतिज्ञामात्रेणार्थसिद्धिः" is given in Raghunātha's list as one of similar import. Compare *Nyāyavārtika*, page 345, line 11:—"न च प्रतिज्ञा प्रतिज्ञां साधयति."

एकामसिद्धिं परिहरतो द्वितीयापद्यते ॥

Whilst avoiding one kind of fallacy, another kind appears! This is explained by Raghunātha as follows:—" इयं वौद्धाधिकारे उदयनाचार्योक्तिः । यथांकुराद्यकर्तृकं शरीर्यजन्यत्वादित्यत्र शरीरीतिविशेषणेन स्वरूपासिद्धिं परिहरतो बौद्धस्य व्याप्यत्वासिद्धिरापद्यते " ॥ The work here entitled *Bauddhādhikāra* is styled *Bauddhadhikkāra* in Hall's *Index* (pp. 81, 82). It is more generally known as *Ātmatattvaviveka;* and the passage in question is found on page 108, as follows:—" अस्तु तर्हि सत्प्रतिपक्षत्वं शरीराजन्यत्वादिति चेन्न असमर्थविशेषणत्वेनासिद्धभेदस्यातुल्यवलत्वात् । असिद्धिपरिहारेण विशेषणं समर्थमिति चेन्न एकामसिद्धिं परिहरतो द्वितीयापत्तेः " ॥ The same passage is clearly referred to in *Citsukhī* I. 24 (Paṇḍit, vol. v. page 110):—" क्षित्यादिकमकर्तृकं शरीर्यजन्यत्वादाकाशवदित्यादाविव व्याप्यत्वासिद्धिरिति चेन्मैवम् । तत्राकर्तृत्वे साध्ये तदेकदेशस्याजन्यत्वस्यैवोपाधितया विशिष्टस्य व्याप्यत्वासिद्धेः । उक्तं हि । एकामसिद्धिं परिहरतो द्वितीयासिद्धिरापद्यत इति " ॥ So, too, Venkaṭanātha in the comment on his *Tattvamuktākalāpa* iii. 22 (p. 289), and again in his *Nyāyasiddhānjana,* page 100. For a clear and concise definition of the three terms आश्रयासिद्ध, स्वरूपासिद्ध and व्याप्यतासिद्ध, see Āpṭe's *Practical Sanskrit Dictionary,* s. v. असिद्ध.

कटकगवोदाहरणम् ॥

The illustration of *a cow* [tied] *in an enclosure.* This occurs in *Khaṇḍanakhaṇḍakhādya,* page 632:—" यत्तु सत्तेवेत्युक्तं तत्कटकगवोदाहरणमनुहरति यतः सत्ताप्यमुना दूषणेनास्माभिः खण्डनीया. " The commentator explains as follows:—" यथा कटके बद्धा गौर्बन्धनरज्जुमादाय विद्रवति विद्रवद्भिरश्वैः सह तथामुना खण्डनेन विद्रवता भेदेन सत्तापि विद्रविष्यतीत्यर्थः । यद्वा यथा कटके गौरपसार्यमाणापि पुनस्तथैवायाति तथा बहुशः खण्डितापि सत्ता पुनरुदाहरणत्वेनायातीत्यर्थः" ॥ I may add that the long passage beginning with the words "किं भेदज्ञानं नास्ति," on page 632, down to the words "इत्येषा दिक्" on page 637, is taken *verbatim* from Udayana's *Ātmatattvaviveka,* pages 70 to 72. It includes another, and probably the earliest, example of the use of the nyāya "चौरापराधेन माण्डव्यनिग्रहः", for which, see the first Handful of maxims.

कण्ठचामीकरन्यायः ॥

The simile of *the golden ornament on the neck.* A person is supposed to have a golden ornament round the neck and yet to be unaware of it until some one points it out; a kind of illustration greatly in vogue amongst Vedantists, who tell us that although we are already Brahma, and free, we are not aware of the fact until instructed by a competent teacher! For the translation of a passage of the *Vedāntaparibhāshā* bearing on this, see pages 130 and 131 of my *Manual of Hindu Pantheism.* The above nyāya is found at the top of page 130 of *Ātmatattvaviveka.*

कदलीफलन्यायः ॥

The simile of *the fruit of the plantain tree.* For explanation of this see अश्वतरीगर्भन्याय. Another instance of it is found in *Naiṣkarmyasiddhi* iv. 14:—"बुद्धिमेवापमृद्नाति कदलीं तत्फलं यथा." See, also, *Bodhicaryāvatāra* i. 12.

करविन्यस्तबिल्वन्यायः ॥

The simile of *the woodapple on the* [open palm of the] *hand.* Said of something unmistakably clear—"as plain as a pike-staff"! It occurs in Sures'vara's large *Vārtika* 2. 1. 95:—"अतोऽनुपेतमेव त्वां करविन्यस्तबिल्ववत् । ब्रह्म विज्ञापयिष्यामि यज्ज्ञाने सर्वविद्भवेत्" ॥ Again in 2. 5. 136 of the same:—"निःशेषोपनिषत्सारस्तदेतदिति साम्प्रतम् । उक्त्याविष्क्रियते साक्षात्करविन्यस्तबिल्ववत्" ॥ A third instance is found in 4. 3. 1334, and there is another in the vārtika on the *Taittirīyopanishadbhāshya*, page 200. Of exactly the same import is the करस्थामलकन्याय, for which see the former *Vārtika* 3. 1. 14.

कर्मभूयस्त्वात्फलभूयस्त्वम् ॥

Abundance of labor produces abundance of fruit; from great pains come great gains. It occurs in the following passage of Vidyāraṇya's *Vivaraṇaprameyasangraha*, page 247:—"ब्रह्मोपासनानां सर्वेषामपि यद्येकरूपं फलं तदा गुणोपचयापचयाभ्यामुपासनोपचयापचयौ व्यर्थौ स्याताम् । तथा च कर्मभूयस्त्वात्फलभूयस्त्वमिति न्यायविरोधः" ॥ Compare S'abara's "अङ्गभूयस्त्वे फलभूयस्त्वम्" in 10. 6. 62. and 11. 1. 15. It is quoted in *Parimala*, page 600.

कांस्यभोजिन्यायः ॥

The simile of *the man who eats from a brazen vessel.* Raghunātha explains it thus:—"मया नित्यं गुरुशिष्टं भोक्तव्यं कांस्यपात्रे च भोक्तव्यमिति नियमवतो विनेयस्य नियमाभङ्गाय गुरुर्नित्यं कांस्यपात्रे भुंक्त इति । यद्यप्ययं शास्त्रीयस्तथाप्येतद्व्यवहारस्य लौकिकत्वात्सुन्दोपसुन्दन्यायवल्लौकिकेषु परिगणितः" ॥

The nyāya is taken from Jaimini's sūtra 12. 2. 34, where S'abara interprets it as follows:—"कांस्यभोजिवत् । तद्यथा । शिष्यस्य कांस्यपात्रभोजित्वनियम उपाध्यायस्यानियमः । यदि तयोरेकस्मिन्पात्रे भोजनमापद्यतेऽमुख्यस्यापि शिष्यस्य धर्मो नियम्येत । मा भूद्धर्मलोप इति" ॥ The principle here laid down is that of some one's doing something which he is *not* bound to do, in order that he may not hinder another who *is* required to do it. The converse, that is, of a man's *abstaining* from doing something, possibly harmless in his case, lest another should do the same and suffer harm. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Examples of the nyāya are found in *Tantravārtika*, pages 393, 577, and 907; in *Vidhirasāyana*, page 50; in *Bhāmatī*, page 478; in *Vedāntakalpataru*, pages 314, 425, 502, 517; and in *Parimala*, pages 462, 572, 666.

काकोलूकनिशावत् ॥

The simile of *the crow's and owl's night-time.* What is day to the former is night to the latter, and *vice versā.* This characteristic of the owl is often referred to by the poets, as, for instance, in Bhartṛihari's *Nītis'ataka* 93:—

"पत्रं नैव यदा करीरविटपे दोषो वसन्तस्य किं
नोलूकोऽप्यवलोकते यदि दिवा सूर्यस्य किं दूषणम्" ।

The nyāya is found is Sures'vara's large vārtika 1. 4. 313:—

"काकोलूकनिशेवायं संसारोऽज्ञात्मवेदिनोः ।
या निशा सर्वभूतानामित्यवोचत्स्वयं हरिः" ॥

Ānandagiri comments on this as follows:—"काकेति । या काकादीनां प्रसिद्धा निशा तस्यामुलूको जागर्तीति तद्दृष्ट्या सापलप्यते । यदा च काकादयो जाग्रति तदा नक्तंदृशो निशेति काकादिदृष्ट्या सापह्नूयते यथेत्यर्थः । एवमज्ञस्यायं मात्रादिः संसारो यदा विवर्तते तदा तद्दृष्ट्या तत्त्वस्यासत्कल्पना । यदा विदुषस्तत्त्वानुभवस्तदा तद्दृष्ट्या मात्रादेरसत्त्वमिति" ॥ The quotation in the second line of Sures'vara's verse is from *Gītā* ii-69 which reads thus:—"या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः" ॥ In *Naiṣkarmyasiddhi* iii. 111 the nyāya is quoted as उलूकनिशावत्. The passage stands thus:—"अनुदितानस्तमितकूटस्थबोधमात्रस्वाभाव्यादात्मनो दुःसम्भाव्योऽविद्यासद्भाव इति चेन्न । अविद्याप्रसिद्ध्यैव तत्सद्भावसिद्धेरुलूकनिशावदित्यत इदमुच्यते ।

अहो धाष्ट्र्यमविद्याया न कश्चिदतिवर्तते ।
प्रमाणं वस्त्वनादृत्य परमात्मेव तिष्ठति" ॥

कारणगुणप्रक्रमन्यायः ॥

The principle *of the reproduction, in the effect, of certain qualities, in the proportion in which they exist in the produc-*

ing cause. In the *Vedāntasāra*, section 12, we read:—"तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण तेष्वाकाशादिषूत्पद्यन्ते" ॥ On which, the commentator Nṛisimhasarasvati remarks:—"तदानीमुत्पत्तिवेलायां सत्वादयस्त्रयोऽपि गुणास्तारतम्येन कारणगुणप्रक्रमन्यायेन तेष्वाकाशादिषु पञ्चभूतेपूत्तरोत्तराधिक्येन जायन्त इत्यर्थः" ॥ For full notes on कारणगुण, see page 176 of the *Vedāntasāra* referred to above.

कार्पासरक्ततादृष्टान्तः ॥

The illustration of *the redness of cotton* [produced by smearing the cotton-seeds with red lac]. One of the stock illustrations of the Buddhist when seeking to establish the doctrine that *all existence is momentary* (क्षणभङ्गवाद). For the examination and refutation of the tenet, see S'ankara on *Brahmasūtras* 2. 1. 18, 2. 2. 20 &c.; and the opening part of the Ārhata chapter of *Sarvadars'anasangraha.* The nyāya is contained in the following verse:—

"यस्मिन्नेव हि सन्तान आहिता कर्मवासना ।
फलं तत्रैव बध्नाति कार्पासे रक्तता यथा" ॥

This is quoted in *Syādvādamanjarī*, pages 155 and 193; in Maṇibhadra's comment on kārikā 5 of *Ṣaḍdars'anasamuccaya;* in a slightly altered form, on page 1501 of *Bṛihadāraṇyakavārtika;* in *Nyāyamanjarī*, page 443; in the vṛitti on *Tattvamuktākalāpa* i. 29; and in the Ārhata section of *Sarvadars'anasangraha*, where Professor Cowell renders it:—"In whatever series of successive states the original impression of the action was produced, there verily accrues the result, just like the redness produced in cotton". We find the कार्पासरागसंक्रान्तिदृष्टान्त in *Nyāyamanjarī* page 465, in the concluding portion of the author's क्षणभङ्गनिरास, and the following extract from the *Ātmatattvaviveka* (page 102) exPlains the process:—"यथा क्षीरावसेकादम्लत्वं परिहृत्य माधुर्यमुपादायानुवर्तमानामलकी

कालान्तरेऽपि माधुर्यमुन्मीलयति, लाक्षारसावसेकाद्वा धवलिमानमपहाय रक्ततामुपादायानुवर्तमानं कार्पासबीजं कुसुमेषु रक्तताम्." In the closing verses of the निरालम्बनवाद (*S'lokavārtika*, page 267) Kumārila deals with this Buddhist illustration in connection with a citron (बीजपूर) instead of the cotton plant; and we meet with it again in *Bhāmatī* 1. 1. 4 (page 95).

किमार्द्रकवणिजो वहित्रचिन्तया ॥

What has a seller of ginger to do with ships? Possibly the equivalent of "No cobbler beyond his last." It occurs in the following passage of *Ātmatattvaviveka*, page 62, line 10:—अविद्यैव हि तथा तथा विवर्तते यथा यथानुभाव्यतया व्यवह्रियते तत्तन्मायोपनीतोपाधिभेदाद्वानुभूतिरपि भिन्नेव व्यवहारपथमवतरति गगनमिव स्वप्नदृष्टघटकटाहकोटरकुटीकोटिभिः। तदास्तां तावत् । किमार्द्रकवणिजो वहित्रचिन्तयेति ॥

कुठारच्छेद्यतां कुर्यान्नखच्छेद्यं न पण्डितः ॥

A wise man should not imagine that he can remove with a finger-nail that which can only be cut down with an axe. A caution against under-rating the strength of an enemy. It occurs in *Upamitibhavaprapancā Kathā*, page 1044:—

"नोपेक्षणीयं देवेन तस्मादेतत्प्रयोजनम् ।
कुठारच्छेद्यतां कुर्यान्नखच्छेद्यं न पण्डितः" ॥

Compare Udayana's saying in *Kiraṇāvali*, page 74:—"न खलु नखरञ्जनिका परशुच्छेद्यं छिनत्ति."

कुड्यं विना चित्रकर्मेव ॥

Like a decoration without a wall [to be decorated; or, like a

painting without a canvas]. An unreality, like a hare's horn &c. It is found in the *Nyāyamanjarī*, page 103, in a disquisition on योगिप्रत्यक्षसाधनम्.

"प्रसङ्गसाधनं नाम नास्त्येव परमार्थतः ।
तद्धि कुड्यं विना तत्र चित्रकर्मेव लक्ष्यते ॥
नहि नभःकुसुमस्य सौरभासौरभविचारो युक्तः" ॥

A much older example is contained in *Sānkhyakārikā* 41:— "चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथा छाया । तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम्" ॥

There is a similar thought in Aniruddha's comment on *Sānkhyasūtra* iii. 12. He says:—"यद्यात्मना विना देहेऽहमिति प्रत्ययस्तदा मृतदेहेऽहमिति प्रत्ययः स्यात् । न चैवम् । यथावरकेण विना न छाया भित्तिं विना न चित्रं तथात्रापि" ॥ See also Mallinātha on *Tārkikarakṣā*, page 111 and 176.

क्षीरनीरन्यायः ॥

The simile of *milk and water.* Used to illustrate the most intimate union of two or more things. The oldest example of it known to me is in *Mahābhāṣya* 1. 2. 32:—क्षीरोदके सम्पृक्त आमिश्रीभूतत्वान्न ज्ञायते कियत्क्षीरं कियदुदकं कस्मिन्नवकाशे क्षीरं कस्मिन्नवकाश उदकमिति." Writers on Alankāra employ it to exemplify the figure called *Sankara* (Commixture), in which there is a combination of other figures. It differs from *Saṁsṛishṭi* (Collocation) which is compared to the union between rice and sesamum, which is less intimate and easily distinguishable. The author of the *Alankārasarvasva* (page 192) says:— "अधुनैषां सर्वेषामलंकाराणां संश्लेषसमुत्थापितमलंकारद्वयमुच्यते । तत्र संश्लेषः संयोगन्यायेन समवायन्यायेन च द्विविधः । संयोगन्यायो यत्र भेदस्योत्कटतया स्थितिः । समवायन्यायो यत्र तस्यैवानुत्कटत्वेनावस्थानम् । तत्रोत्कटत्वेन स्थितौ तिलतण्डुलन्याय इतरत्र तु क्षीरनीरसादृश्यम् । क्रमेणैतदुच्यते । एषां तिलतण्डुलन्यायेन मिश्रत्वं संसृष्टिः ।······क्षीरनीरन्यायेन तु संकरः" ॥

Similarly too in *Sarasvatīkaṇṭhābharaṇa* (page 262):—

"संसृष्टिरिति विज्ञेया सर्वालंकारसंकरः ।
सा तु व्यक्ता तथाव्यक्ता व्यक्ताव्यक्तेति च त्रिधा ॥
तिलतण्डुववद्व्यक्ता छायादर्शवदेव च ।
अव्यक्ता क्षीरजलवत्पांशुपानीयवच्च सा ॥
व्यक्ताव्यक्ता च संसृष्टिर्नरसिंहवदिष्यते ।
चित्रवर्णवदन्यास्मिन्नानालंकारसंकरे" ॥

It will be noticed that here there is mention of a third kind of combination which is likened to that of man and lion. The three kinds are noticed in *Kuvalayānanda*, also (page 337), as follows:—"अथैतेषामलङ्काराणां यथासंभवं क्वचिन्मेलने लौकिकालंकाराणां मेलन इव चारुत्वातिशयोपलंभान्नरसिंहन्यायेन पृथगलंकारावस्थितौ तन्निर्णयः क्रियते । तत्र तिलतण्डुलन्यायेन स्फुटावगम्यभेदालंकारमेलने संसृष्टिः । नीरक्षीरन्यायेनास्फुटभेदालंकारमेलने संकरः" ॥

खले कपोतन्यायः ॥

The simile of *pigeons alighting on a threshing-floor.* Used by writers on Alankāra to illustrate the production of a certain effect by the simultaneous action of numerous causes. In *Sāhityadarpaṇa* (739) we read:—"समुच्चयोऽयमेकस्मिन्साति कार्यस्य साधके । खले कपोतिकान्यायात्तत्करः स्यात्परोऽपि चेत्" ॥ "The conjunction is when notwithstanding the existence of one cause sufficient to bring about an effect, there are represented others producing the same, according to the maxim of the Threshing-floor and the pigeons." See this, also, very concisely put, in *Alankārasarvasva,* page 161, and in *Kuvalayānanda,* p. 240. There is further reference to this nyāya in Mallinātha on Māgha x. 16, and in *Nyāyamālāvistara* 11. 1. 3.

गन्धाश्मरजसा स्पृष्टो नष्टो दीपः पुनर्ज्वलेत् ॥

A lamp which has gone out will burn up again if touched with sulphur-powder. The use of this illustration will be seen from the following passage of the vṛitti on *Tattvamuktākalāpa* ii. 65:—"ननु संसृत्यवस्थासिद्धं निरयाणां प्रातिकूल्यं स्वानुभूतं च दुःखं मुक्तः पश्यति वा न वा। आद्ये गन्धाश्मरजसा स्पृष्टो नष्टो दीपः पुनर्ज्वलेदिति न्यायेन पुनरपि दुःखसन्ततिरुदियात्" ॥

गर्तवर्तिगोधामांसविभजनन्यायः ॥

The simile of *the partition of the flesh of an Iguana whilst it is still in its hole!* Used to illustrate an impossibility. Raghunātha says of it:—"अनवबुद्धार्थे प्रवृत्तिर्बिलवर्तिगोधाविभजनन्यायेनाशक्येति ध्वनितम्." It occurs, in the form given above, in *Khaṇḍanakhaṇḍakhādya* page 640:—"यदपि तथापि क इत्यादि तिर्यक् चेत्यन्तं तदपि गर्तवर्तिगोधामांसविभजनन्यायमनुहरति पक्षत्रयस्याप्युक्तयुक्त्या आच्छादितस्य दर्शयितुमशक्यत्वेन तद्विभागव्यवस्थितेरनवसरनिरस्तत्वात्" ॥

गले पादुकान्यायः ॥

The simile of *the shoes on the neck.* This quaint nyāya appears to be used when an opponent is compelled to accept certain conclusions or else adopt an utterly absurd alternative. It occurs three times in *Citsukhī.* The first instance is in i. 11 (Paṇḍit, vol. IV, page 484), as follows:—सर्वेषामपि भावानामाश्रयत्वेन संमते। प्रतियोगित्वमत्यन्ताभावं प्रति मृषात्मता ॥ ११ ॥ तथाहि पटघटादीनां भावानां स्वाश्रयत्वेनाभिमतास्तन्त्वादयो ये तन्निष्ठात्यन्ताभावप्रतियोगितैव तेषां मिथ्यात्वम्। नहि तेषामन्यत्रसत्ता संभविनी। तत्रापि चेत्सा न स्यात्तदा गले पादुकान्यायेन मृषात्वमेव पर्यवस्येत्" ॥ This verse is quoted in the second chapter of the *Vedāntaparibhāshā*, and a

translation of it, and of the comment on it, by Professor Venis will be found in the *Paṇḍit* for 1883, page 660. I subjoin that portion which contains the simile. "For the existence of these things cannot be surmised anywhere but in their substrates......, and if the existence of these things, in their substrates, cannot be surmised..., then the unreality of things is the only conclusion (forced upon us), much in the same way that a man must hang his shoes round his neck if he will not wear them on his feet." The other two examples are in i. 26, and ii. 16 (Paṇḍit, vol v, pages 112 and 435). It is found also in *Ātmatattvaviveka*, page 45, in *Khaṇḍanoddhāra*, pages 7 and 124, and in *Upamitibhavaprapancā Kathā*, page 284, in the erroneous form "गले पादिका."

The explanation given by *Raghunāthavarman* differs entirely from the above, and is extremely far-fetched and unsatisfactory. He says:—"सदसतोरुत्पत्तिनिवृत्त्यसंभवेन परस्परविरोधे न प्रकारान्तरस्थितिरिति न्यायसिद्धस्य सत्त्वस्यासत्त्वस्य वानुपपत्तेर्गले पादुकान्यायेनाज्ञानकार्यस्य बाधानुपपत्त्या चाज्ञानस्यानिर्वचनीयत्वं बलात्स्वीकार्यम् । यथा कस्यचिद्गृहस्थस्य गृहेऽन्नाद्यार्थित्वछलेनागतो निषण्णश्च कश्चिद्विटस्तेन तत्त्वतो ज्ञात्वा गच्छ गच्छेति पुनःपुनरुच्यमानोऽपि यदा धौर्त्येन स्वेच्छया गमनं न स्वीकरोति तदा पादुकासहितं पदं गले निधाय नोदयित्वा च बलान्निस्सार्यते तथा प्रकृतेऽपि बोध्यम् " ॥

गृहीत्वार्थं गताश्चौराः कस्तानाच्छेत्तुमर्हति ॥

The robbers have got away with the booty; who is able to intercept them? This saying is quoted by Vācaspatimis'ra in his comment (on page 59) on *Nyāyavārtika* 1, 1. 2. " अपायोऽपि तत्त्वज्ञानान्मिथ्याज्ञानस्य स्वरूपतो वा विषयतो वा फलतो वा स्यात् । न तावत्स्वरूपतः । ...नापि विषयतः । नहि शुक्तिकाज्ञानं रजतज्ञानस्य रजतविषयतामपहर्तुमुत्सहते जातं हि तद्रजतं विषयीकृत्य । यथाहुः । गृहीत्वार्थं गताश्चौराः कस्तानाच्छेत्तुमर्हतीति " ॥ It is found also in *Khaṇḍanoddhāra*, page 119.

घटप्रदीपन्यायः ॥

The simile of *a lighted lamp inside a vessel.* Raghunātha points out that a lamp so placed illuminates only the interior of the vessel, and he applies it to one whose knowledge of Brahman is of a low order. The maxim is used very differently, however, by Ānandavardhana in his *Dhvanyāloka* iii. 33 (page 190), ts the following extract will show:—"न त्वेष वाच्यव्यंग्ययोर्न्यायः । नहि व्यंग्ये प्रतीयमाने वाच्यबुद्धिर्दूरीभवति । वाच्यावभासाविनाभावेन तस्य प्रकाशनात् । तस्माद्घटप्रदीपन्यायस्तयोः । यथैव हि प्रदीपद्वारेण घटप्रतीतावुत्पन्नायां न प्रदीपप्रकाशो निवर्तते तद्वद्व्यंग्यप्रतीतौ वाच्यावभासः" ॥ Abhinavagupta, when explaining *Dhvanyāloka* i. 12, refers to this passage in the following words:—"अत एव तृतीयोद्द्योते घटप्रदीपदृष्टान्तबलाद्व्यंग्यप्रतीतिकालेऽपि वाच्यप्रतीतिर्न विघटत इति यद्वक्ष्यति तेन सहास्य ग्रन्थस्य न विरोधः" ॥ According to these great authorities on Alankāra, therefore, the nyāya teaches that as the lamp continues to burn after it has lighted up the interior of the vessel, and is indeed essential to the continuance of that illumination, so the expressed meaning of a sentence is absolutely essential as a basis for the figurative meaning which it also conveys.

घटीयत्रन्यायः ॥

This has the same meaning and application as the कूपयन्त्रघटिकान्याय, for which see the first series of maxims. It occurs in Sures'vara's large *Vārtika* 4. 4. 248, and 6. 2. 155, as follows:—"अनिर्ज्ञातात्मतत्त्वः सन्कामबन्धनबन्धनः । घटीयन्त्रवदश्रान्तो बंभ्रमीत्यनिशं नरः" ॥ "घटीयन्त्रवदश्रान्ता एवमेव पुनः पुनः । परिवर्तन्ति संसारे कर्मवायुसमीरिताः" ॥ Similarly, in his vārtika on the *Taittirīya-bhāshya* 2. 1. 221 (page 86):—"मृतिबीजं भवेज्जन्म जन्मबीजं तथा मृतिः । घटीयन्त्रवदश्रान्तो बंभ्रमीत्यनिशं नरः" ॥ It is found too in a third work of his, namely *Naiṣkarmyasiddhi* i. 42. Also in the Jain treatise *Prabandhacintāmaṇi*, page 62, as follows:—

"आपद्गतं हससि किं द्रविणान्धमूढ
लक्ष्मीः स्थिरा न भवतीति किमत्र चित्रम् ।
किं त्वं न पश्यसि घटीर्जलयन्त्रचक्रे
रिक्ता भवन्ति भरिता भरिताश्च रिक्ताः" ॥

In *Upamitibhavaprapancā Kathā*, pages 52, and 418, it appears as अरघट्टघटीयन्त्रन्याय. In *Kīrtikaumudī* vi. 43, we have the compound भ्रमद्घटीसंघटितारघट्टखाङ्कारशब्दैः. The word अरघट्ट has become राहाट in Marāthī, as in राहाटगाडगें.

चक्रभ्रमणन्यायः ॥

The simile of *the* [continued] *revolving of the potter's wheel.* Followers of both Sānkhya and Vedānta have asked why, on attaining to right knowledge, a man is not immediately liberated. Kapila's answer is contained in Sūtra iii. 82. "चक्रभ्रमणवद्धृतशरीरः" ॥ On which Aniruddha says:—"यथा दण्डापगमे संस्कारवशाच्चक्रं भ्रमति तथा विवेकिनामपि देहधारणकर्मणोऽक्षीणत्वान्न तत्क्षणान्मुक्तिः किन्तूपभोगादिना कर्मक्षयादिति ॥ तथा च श्रुतिः । दीक्षयैव नरो मुच्येत्तिष्ठेन्मुक्तोऽपि विग्रहे । कुलालचक्रमध्यस्थो विच्छिन्नोऽपि भ्रमेद्धटः" ॥ *Brahmasūtrabhāshya* 4. 1. 15 teaches the same thing from the Vedāntist's standpoint, and propounds the very important doctrine that whilst accumulated and current works are destroyed by true knowledge, fructescent works, which brought about the present existence, are not. Therefore the Jīvanmukta has to continue here until death—just as the potter's wheel continues to revolve until the impetus given to it exhausts itself.

चिन्तामणिं परित्यज्य काचमणिग्रहणन्यायः ॥

The maxim of *giving up the fabulous gem Cintāmaṇi, and taking instead a mere piece of quartz!* Its application is

obvious. Raghunātha applies it to the man who abandons the search for the knowledge of Brahma in order to enjoy the pleasures of this life. *S'āntis'ataka* 12, in Haeberlin's Anthology, bears on this:—"जन्मेदं वन्ध्यतां नीतं भवभोगोपलिप्सया । काचमूल्येन विक्रीतो हन्त चिन्तामणिर्मया" ॥ So, too, *Hitopades'a* ii. 60:—"मणिर्लुठति पादेषु काचः शिरसि धार्यते । यथैवास्तु तथैवास्तु काचः काचो मणिर्मणिः" ॥

There is an additional example in *Upamitibhavaprapancā Kathā*, page 420:—"निर्वाणसुखसंसारसुखयोश्च परस्परम् । चिन्तारत्नस्य काचेन यावत्तावद्गुणान्तरम्." Then, lower down on the same page, this and eight other figures are employed to illustrate the folly of one who, though acquainted with the Jaina creed, still clings to evil. The whole passage is reproduced for the benefit of those who have not the book to refer to. "यो जैनमपि सम्प्राप्य शासनं कर्मनाशनम् । हिंसाक्रोधादिपापेषु रज्यते मूढमानसः ॥ संहारयति काचेन चिन्तामणिमनुत्तमम् । करोत्यङ्गारवाणिज्यं दग्ध्वा गोशीर्षचन्दनम् ॥ भिनत्ति नावं मूढात्मा लोहार्थं स महोदधौ । सूत्रार्थं दारयत्युच्चैर्वैडूर्यं रत्नमुत्तमम् ॥ प्रदीपयति कीलार्थं देवद्रोणीं महत्तमाम् । रत्नस्थाल्यां पचत्याम्लखलकं मोहदोषतः ॥ सौवर्णलाङ्गलाग्रेण लिखित्वा वसुधां तथा । अर्कबीजं वपत्येष तूलार्थं मूढमानसः ॥ छित्त्वा कर्पूरखण्डानि कोद्रवाणां समन्ततः । वृतिं विधत्ते मूढोऽयमहं सश्रुतिकः किल" ॥ On page 170 there is yet another word of Siddharṣi's in regard to the *Cintāmaṇi*, namely "निर्लक्षणनरो नैव चिन्तामणिमवाप्नुते."

चेतनस्य यत्नहीनस्योर्ध्वगतिश्चेतनान्तराधीना ॥

Movement upward on the part of a quiescent intelligent being is dependent on [the action of] *some other being of intelligence.* I should call this an axiom rather than a maxim; but as Ānandagiri terms it a *laukika-nyāya* I include it here. It occurs in his comment on *Brahmasūtrabhāshya* 4. 3. 5, as follows:—"चेतनस्य यत्नहीनस्योर्ध्वगतिश्चेतनान्तराधीनेति लौकिकन्यायेन यत्नहीनानां गन्तॄणां गमयितारोऽर्चिरादयश्चेतनाः स्युरिति सूत्रयोजनया ब्रूते" ॥

जलकतकरेणुन्यायः ॥

The simile of *particles of the Kataka nut* [placed] *in water* [in order to clear it]. Manu refers to it in vi. 67 thus:—"फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् । न नामग्रहणादेव तस्य वारि प्रसीदति" ॥ In the *Laukikanyāyasangraha* the nyāya is explained as follows:—"यथा हि सपङ्कजले निक्षिप्ताः कतकस्यौपधिविशेषस्य रेणवो रजांसि तस्माज्जलात्पङ्कं विलाप्य स्वयमेव विलीयन्ते तथा तत्त्वज्ञानं सविलासाज्ञानं निवर्त्य स्वयमेव निवर्तते" ॥ The larger work, the *Laukikanyāyaratnākara*, adds the following quotation in support of the definition:—"तदुक्तं भगवत्पादैः । अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् । कृत्वा ज्ञानं स्वयं नश्येजलं कतकरेणुवत् ॥" The "worshipful feet" are those of S'ankarāchārya, and the verse is *Ātmabodha* 5.

Sures'vara has given a capital illustration of the application of this in his large *Vārtika* 4. 3. 975-6 (page 1553):—

"अपां कतकसंपर्काद्यथात्यन्तप्रसन्नता ।
अपास्ताशेषसंसारभावनस्यैवमात्मनः ॥
स्वास्थ्यं प्रसन्नतैतस्मिन्सुषुप्ते भवतीत्यतः ।
सम्प्रसादमिमं प्राहुः सुषुप्तं तद्विदो जनाः" ॥

There is an interesting example, too, in Hemachandra's *Paris'iṣṭaparvan* ii. 4:—

"गुरुवाक्कतकक्षोदसंसक्तमभवत्सदा ।
प्रशान्तदुर्ध्यानमलं तन्मनोवारि निर्मलम्" ॥

Venkaṭanātha, however, does not altogether hold with this simile; for in the vṛitti to his *Tattwamuktākalāpa* ii. 50 (page 215), he says:—

"न तु क्वचिदपि द्रव्यनाशः । अवस्थान्तरापत्त्या चादर्शनम् । कतकरजोनिदर्शनं च बालप्रलोभनम् । न हि पयसि पंकः कतकरजसा शाम्यते विश्लेषमात्रदृष्टेः । न च स्वयं तत्र नश्यत्यसंश्लेषमात्रसिद्धेः" ॥

जामात्रर्थं श्रपितस्य सूपादेरतिथ्युपकारकत्वम् ॥

Broth cooked for the son-in-law is also useful for the unexpected guest. This, like the देहलीदीपन्याय and many others, resembles our proverb "killing two birds with one stone." I have met with it only in *Kuvalayānanda* (page 98) under the figure दीपक. The passage is as follows:—"नहि दीपस्य रथ्याप्रासादयोर्युगपदुपकारकत्वेन जामात्रर्थं श्रपितस्य सूपस्यातिथिभ्यः प्रथमपरिवेषणेन च प्रासङ्गिकत्वं हीयते &c." This passage also illustrates another of Ragunātha's nyāyas, namely गृहार्थमारोपितस्य दीपस्य रथ्योपकारकत्वम्.

ज्वरहरतक्षकचूडारत्नालंकारोपदेशवत् ॥

Like instructions for obtaining Takshaka's crest jewel as a febrifuge! An illustration of utter impossibility. It occurs in the *Nyāyabinduṭīkā*, page 3, line 9, in a passage regarding the *anubandhas*. It runs thus:—"अतस्तेषु संशयो युक्तः । अनुक्तेषु तु प्रतिपत्तृभिर्निष्प्रयोजनमभिधेयं संभाव्येतास्य प्रकरणस्य काकदन्तपरीक्षाया इव । अशक्यानुष्ठानं वा । ज्वरहरतक्षकचूडारत्नालंकारोपदेशवत् । अनभिमतं वा । मातृविवाहक्रमोपदेशवत् ॥" I am indebted to Professor C. Bendall for pointing out this passage to me. It is applied by Vācaspatimis'ra, in the same sense, in his *Tātparyaṭīkā*, page 3 and in the *Nyāyakaṇikā*, pages 338 and 417.

टिट्टिभन्यायः ॥

The simile of *the bird named Ṭiṭṭibha* [Parra Jacana]. It is based on the story of this bird as given in the *Hitopades'a*, and is used as an illustration of ridiculous conceit. The verse which paves the way for the story is ii. 137:—

"अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः" ॥

तक्रकौण्डिन्यन्यायः ॥

The maxim of *buttermilk for Kauṇḍinya.* This is one of Raghunātha's grammatical nyāyas, taken from Mahābhāṣya, and is intended to indicate a special exception to a general rule as in the sentence ब्राह्मणेभ्यो दधि दीयतां तक्रं कौण्डिन्याय, where an exception is made in the case of Kauṇḍinya though included amongst the Brahmans. It occurs in *Bṛihadāraṇyavārtika* 1. 6. 71 (page 881):—

"तक्रकौण्डिन्यवन्न्यायो न चेहाप्यवसीयते ।
उत्सर्गानवकाशत्वाच्छून्यतैवात आपतेत्" ॥

On which Ānandagiri comments as follows:—"अभिन्नशब्दस्य भेदनिषेधित्वेऽपि न भेदस्य शून्यता सर्वत्र प्राप्तस्य कारणे निषेधादार्येभ्यो दधि दीयतामित्यार्यौपाधौ प्राप्तस्य दध्नस्तक्रं कौण्डिन्यायेति कौण्डिन्ये निषेधेऽप्यशून्यतावदित्याशंक्याह तक्रेति" ॥

I have noted down seven instances of the occurrence of this illustration in the *Mahābhāṣya*, namely, 1. 1. 47; 6. 1. 2 (4); 6. 2. 1; 6. 4. 163 (2); 7. 1. 72 (3); 7. 2. 117 (2); and 7. 4. 61 (4). It will suffice to quote the first, as the other six are practically the same:—"लौकिकोऽयं दृष्टान्तः । लोके हि सत्यपि संभवे बाधनं भवति । तद्यथा । दधि ब्राह्मणेभ्यो दीयतां तक्रं कौण्डिन्यायेति सत्यपि सम्भवे दधिदानस्य तक्रदानं निवर्तकं भवति." See, also, Nāgojī Bhaṭṭa's *paribhāṣā* LVII, and Professor Kielhorn's translation of the same. Other instances of it will be found in *Vākyapadīya*, ii. 352; *S'lokavārtika*, page 617 (verse 15); *Tantravārtika*, page 262 (last 2 verses); and *Bhāmati*, 3. 3. 26 (page 628).

तपनीयमपनीय वाससि ग्रन्थिकर्तारमुपहससि स्वयं च कनकमुपादाय गगनाञ्चले ग्रन्थिं करोषि ॥

Thou ridiculest the man who taking his gold ties it up in

a corner of his garment, and then thyself taking the gold tiest it up in the skirt of the sky! It is found in *Ātmatattvaviveka*, (page 58, line 3 from bottom), as follows:—"तस्मान्नीलादीनां प्रकाशमानत्वं परिपालयता ग्राह्यलक्षणे यत्नः कर्तव्यः परिहर्तव्यं वा प्रकाशमानत्वम्। अन्यथा तपनीयमपनीय वाससि ग्रन्थिकर्तारमुपहससि स्वयञ्च कनकमुपादाय गगनाञ्चले ग्रन्थिं करोषीति। सेयं सर्वप्रकारमसिद्धिः सर्वप्रकारं चानैकान्तिकमिति" ॥

तस्करकन्दुन्यायः ॥

The simile of *a thief* [who engaged himself] *as a cook.* His inability to perform the duties, however, led to his discovery and arrest. This is intended to teach the folly of undertaking to do something quite beyond our powers! Sures'vara is the only author in whose works I have met with it. The following verse, which contains it, appears in his large *Vārtika* (page 610), and also in that on the *Taittirīyopanishadbhāshya* (page 169), the preceding context, too, being identical in both cases:—"अशक्ये विनियुक्तोऽपि कृष्णलान् श्रपयेदिति। सर्वात्मनाप्यसौ कुर्वन्कुर्यात्तस्करकन्दुवत्." The following is an extract from Ānandagiri's comment on the former passage:—"तत्र यद्यपि सन्तापमात्रं कृष्णलेष्वपि शक्यं कर्तुं तथापि विक्लित्तिप्रधानः पचतेरर्थ इति न्यायेन सन्तापजन्यां तामेव तेषु कुर्वन्नायासमात्रभागी स्याद्यथा लोके तस्करः सन्कन्दुरपूपादिपक्तृषु स्वयमपि प्रविश्य तत्कर्म कुर्वन्नशक्यकारित्वादायासमात्रभाग्भवत्येवमशक्यत्वाज्ज्ञानेऽपि न वैधी प्रवृत्तिरित्यर्थः" ॥ The same commentator's explanation of the nyāya as it appears in the latter work is somewhat different. He says:—"कश्चिच्चौर्यं कृत्वा स्वकीयचौर्यसंवरणार्थं सन्निहितं कन्दुगृहं प्रविष्टः गृहस्वामिना कन्दुना कन्दुकर्मणि नियुक्तस्तत्कर्मण्यशक्ये विनियुक्तत्वात्तत्कुर्वन् राजपुरुषैस्तस्करमन्वेषमाणैस्तत्र झटिति समागतैरुक्ते कर्मण्यकुशलतां समालोच्य तस्करोऽयमिति ज्ञात्वा गृहीतो व्यर्थक्लेशभागी यथा तस्करकन्दुः संवृत्तस्तथा ब्रह्मज्ञाने नियुक्तोऽपि तस्य कर्तुमशक्यत्वात्तत्कुर्वन्व्यर्थक्लेशभागी भवेदित्यर्थः" ॥ The nyāya occurs again on page 181 of the *Taittirīyavārtika*:—"अदृश्यं पश्य इत्येवं नियुक्तोऽपि न शक्नुयात्। शक्नुयात्सन्नियोगाच्चेत्कुर्यात्तस्करकन्दुवत्" ॥

तस्करस्य पुरस्तात्कक्षे सुवर्णमुपेत्य सर्वाङ्गोद्धाटनम् ॥

A thief's offer of his limbs for examination when the gold has been found under his armpit! This occurs in the Jaimini chapter of *Sarvadars'anasangraha* (page 134 of Bib. Ind. edition, and page 152 of Jīvānanda's) of which the following is an extract:—"यदत्र कुसुमाञ्जलावुदयनेन झटिति प्रचुरप्रवृत्तेः प्रामाण्यनिश्चयाधीनत्वाभावमापादयता प्रण्यगादि······तदपि तस्करस्य पुरस्तात् कक्षे सुवर्णमुपेत्य सर्वाङ्गोद्धाटनमिव प्रतिभाति" ॥ Professor Cowell's rendering of the passage is as follows:—"As for the argument urged by Udayana in the Kusumānjali, when he tries to establish that immediate and vehement action does not depend on the agent's certainty as to the authoritativeness of the speech which sets him acting......all this appears to us simple bluster, like that of the thief who ostentatiously throws open all his limbs before me, when I had actually found the gold under his armpit."

तिलतण्डुलन्यायः ॥

The simile of *rice and sesamum seeds.* Used to illustrate an easily distinguishable union of two or more things, in contradistinction to the more intimate and indistinguishable union exemplified by the commingling of milk and water. For examples, see क्षीरनीरन्याय. Also Rudraṭa's *Kāvyālankārā* x. 25.

तुलोन्नमनन्यायः ॥

The simile of *the raising* [with the hand, one scale] *of a balance.* That, of course, causes the other scale to go down; and so the simile is used to illustrate the bringing about of two or more results by one operation. It occurs in the following passage of *Pancapādikā* (page 38):—"नेदं रजतमिति यत्र विपर्यासमात्रं निरस्यते न वस्तुतत्त्वमवबोध्यते तत्र तथा भवतु। इह पुनर्वि-

ज्ञानमेव तादृशमुत्पन्नं यद्विरोधिनिराकरणमन्तरेण न स्वार्थं साधयितुमलं तुलोन्नमनव्यापार इवानमननान्तरीयकः । तथाह्युन्नमनव्यापारः स्वविषयस्य तुलाद्रव्यस्योर्ध्वदेशसंबन्धं न साधयितुमलं तत्कालमेव तस्याधोदेशसंबन्धमनापाद्य । न चोन्नमनकारकस्य हस्तप्रयत्नादेरानमनेऽपि कारकत्वम्" ॥ In commenting on this, Prakās'ātman says:—"अन्यविषयव्यापारादन्यविषयस्य नान्तरीयकसिद्धिं साधयति तथाह्युन्नमनव्यापार इति" ॥

Other good examples of it will be found in *Nyāyavārtika* 3. 2. 12 (top of page 412), the substance of which is reproduced in *Nyāyamanjarī*, page 456; in *S'lokavārtikaṭīkā*, page 311 (where it is seen in conjunction with the पद्मपत्रशतव्यतिभेदन्याय); and in *Vivaraṇaprameya*, page 99, line 4.

तुषकण्डनन्यायः ॥

The simile of *the grinding of chaff.* Used, like पिष्टपेषणन्याय, of any unnecessary and useless effort. It occurs in Padmapāda's *Pancapādikā*, page 68, as follows:—"तेन पुरुषार्थरूपताऽनन्यसिद्धता तत्प्रतिपाद्यता चेति भिद्यन्ते विषयसंबन्धप्रयोजनानि तानि च त्रीण्यपि प्रवृत्त्यङ्गम् । नापुरुषार्थे काकदन्तपरीक्षायां तुषकण्डने वा प्रवर्तते प्रेक्षावान्" ॥ Also in the *Hitopades'a* iv. 13:—"अविचारयतो युक्तिकथनं तुषकण्डनम् । नीचेषूपकृतं राजन्वालुकास्विव मूत्रितम्" ॥

Sures'vara too makes very frequent use of it. We find it on pages 676, 1036, 1334, 1505, and 1572 of his large *Vārtika*; and on page 176 of his *Taittirīyavārtika*.

The nyāya is not in Raghunātha's book, but he has others of the same meaning which I have not met with in the literature; namely जलमन्थनन्याय, and गर्दभरोमगणनन्याय. The same idea is expressed in the following sentence of the *Nyāyamanjarī* (page 645):—"किमयं दग्धो दह्यते मृतो वा मार्यते अनैकान्तिकहेतूपन्यासेनैव खल्वयं तपस्वी निगृहीतोऽसाधनाङ्गवचनादिति किं हेत्वन्तराख्यनिग्रहस्थानान्तरोद्दीरणेनेति" ॥

तुष्यतु दुर्जनन्यायः ॥

This saying is explained by Tārānātha as follows:—"तुष्यतु दुर्जन इति न्यायो यत्र प्रतिवाद्युक्तपक्षं दुष्टमपि वादिना प्रौढिवादेनाङ्गीकृत्यापि दूषणान्तरस्य दानं तत्रास्य प्रवृत्तिः" ॥ It would therefore seem to mean "Let this evil fellow, my opponent, chuckle over his apparent success in this argument, but what about so-and so?" I have met with it in *Advaitabrahmasiddhi*, page 14, in the following sentence:—"यथास्वरूपं किमधिकरणमुताधेयम् । यद्वा प्रतीतिकालः किं वा प्रतीतिरेव । उतावच्छेदकदेशो वेत्यत्र विनिगमनाविरहात्तुष्यतु दुर्जनन्यायेन स्वीकारेऽपि न निर्वाहः" ॥ It occurs again on page 16. In the *Bhāmatī*, page 243, we have it in the form "तुष्यतु परः" as follows:—"यद्येष परस्याग्रहो धर्मिण्यगृह्यमाणे तद्धर्मा न शक्या ग्रहीतुमिति । एवं नामास्तु तथा तुष्यतु परस्तथाप्यदोष इत्यर्थः ॥" This is decidedly the clearest example. In his translation of Haridāsa's comment on *Kusumānjali* i. 3, Prof. Cowell's rendering of the nyāya is "the principle of satisfying an opponent."

तृणजलायुकान्यायः ॥

The illustration of *the caterpillar*. This illustration is used and explained in *Bṛihadāraṇyakopanishad* 4. 4. 3 as follows:—"तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरत्येवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति" ॥ I include it because it is found in Raghunātha's list; but it is of no practical value.

तृणारणिमणिन्यायः ॥

The simile of *straw, araṇi wood, and the burning gem* [as means of producing fire]. The kind of fire produced by each varies (just as that of a lighted lamp differs from that of burning wood or cowdung); and the method of production, too, is

different; that being in one case blowing, in another attrition, and in the third the rays of the sun. The application of the nyāya will be seen from the following passage of *Nyāyamanjarīsāra*, page 3, line 5:—"अत्र नव्याः तृणारणिमणिन्यायेन विघ्नध्वंसविशेष एव मङ्गलस्य फलं विघ्नध्वंसविशेषान्तरं च विनायकस्तवपाठादेः फलम् । समाप्तिस्तु विघ्नसंसर्गाभावादिकारणकलापजन्या". For an interesting discussion as to the 'capacity' (शक्ति) residing in straw &c., see *Kusumānjali* pages 58–72, and Prof. Cowell's translation, pages 6 and 7. The nyāya is not included in Raghunatha's collection, but is explained in the *Vācaspatyam* (*s. v.* न्याय) as follows:—तार्णवह्निं प्रति तृणस्य, आरणेयवह्निं प्रत्यरणेः, मणिजन्यवह्निं प्रति मणेश्च कारणत्वं, न तु वह्नित्वावच्छिन्नं प्रति तृणादेः कारणत्वं परस्परव्यभिचारात् । एवं यत्र कार्यकारणभावबाहुल्यं कार्यतावच्छेदकं कारणतावच्छेदकं च नाना तत्रास्य प्रवृत्तिः" ॥

तैलपात्रधरन्यायः ॥

The simile of a *man carrying a vessel full of oil* [and who is to be put to death if he spills a drop of it!]. This curious illustration is given in *Bodhicaryāvatāra* vii-70, and applied to one who has adopted the ascetic life:—"तैलपात्रधरो यद्वदसिहस्तैरधिष्ठितः । स्खलिते मरणत्रासात्तत्परः स्यात्तथा व्रती."

त्यजेदेकं कुलस्यार्थे ॥

One should abandon an individual for the sake of a whole family. This is the first pāda of *Hitopades'a* i. 115 which reads thus:—"त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् । ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्" ॥ It is quoted by Ānandagiri, in his comment on *Brahmasūtrabhāshya* 1. 1. 22, as follows:—"त्यजेदेकं कुलस्यार्थ इति न्यायाद्भूयसीनां ब्रह्मलिङ्गश्रुतीनामनुग्रहायाकाशश्रुतेरेकस्या बाध इत्याह" ॥ Raghunātha expounds it thus in the *Laukikanyāyasangraha*:—"यत्रोभयकोटिकसंशये एकत्र बह्वर्थहानिर्द्वितीयस्वीकारे त्वेकार्थहानिस्तत्र द्वितीयपक्षः स्वीकर्तव्य इति विवक्षायां त्यजेदेकं कुलस्यार्थ इति

न्यायः प्रसरति" ॥ Further on he says, "यस्तु त्यजेदेकमिति न्यायं नानुसरति सोऽल्पस्य हेतोर्बहु हातुमिच्छन्विचारमूढः प्रतिभासि मे त्वमिति न्यायविषयतां नातिवर्तते" ॥ A nyāya of similar import to the one under consideration is "सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः," which see below.

दग्धेन्धनवह्निन्यायः ॥

The simile of *the fire which has consumed the fuel* [and therefore goes out]. This immediately follows the जलकतकरेणुन्याय in Raghunātha's list, and is meant to teach much the same thing. He says:—"दग्धानीन्धनानि येन सोऽग्निर्यथा स्वयमेव शाम्यति तथेति पूर्ववत्" ॥ We have an instance of the employment of the figure in *S'vetās'vatara* Upaniṣad vi. 19; and again in S'ankara's bhāshya on *Brahmasūtra* i. i. 4 (page 76), and Sures'vara's large *Vārtika* pages 1593 and 1840. The following is *Paramārthasāra* 77:— "त्यक्त्वा कर्मविकल्पानात्मस्थं मनः केवलं कृत्वा । दग्धेन्धन इव वह्निः सर्वत्रात्मा भवेच्छान्तः" ॥

दण्डिन्यायः ॥

The simile of *a man with a stick* [or, men with sticks]. The first instance, which I know of, of the employment of this nyāya is in a curious passage of Patanjali's on Pāṇini 8. 2. 83, for reference to which I am indebted to Professor Kielhorn. It occurs also in the *Nyāyavārtika* on sūtra i. 37. In this, and in the preceding sūtra, there is a definition of *udāharaṇa*, in the course of which the term तद्धर्मभावी occurs. In regard to this the Vārtikakāra remarks:—"अन्ये तु तद्धर्मभावीत्येतत्पदमन्यथा निराकुर्वन्ति तद्धर्मभावी भवन्नुष्णभोजिन्यायेन वा भवेद्दण्डिन्यायेन वा भवेत् । तद्यदि तावदुष्णभोजिन्यायेन उष्णं भोक्तुं शीलमस्येत्युष्णभोजी तद्धर्मं वा भावयितुं शीलमस्येति तद्धर्मभावी । अत्रापि भावयितुं गमयितुं यावदुक्तं स्यादिति । नायं सूत्रार्थ इति न किञ्चिदेतत् । दण्डिन्यायस्तु दण्डो यस्यास्तीति स दण्डी तद्धर्मभावो यस्यास्ति स भवति तद्धर्मभावी" ॥

The following from Vāchaspatimis'ra's *Tattvabindu* closely resembles the explanation given of the छत्रिन्यायः—"दाण्डिनो गच्छन्तीत्यत्र तु दण्ड्यदण्डिषु समूहिषु लक्ष्यमाणेषु तदन्तर्गतस्याविशेषाद्दण्डिशब्दार्थस्य परिग्रहः" ॥

दामव्यालकटन्यायः ॥

The maxim of the Asuras, *Dāma, Vyāla, and Kaṭa.* This is expounded by Raghunātha in the following manner:—"दामव्यालकटन्यायो न तव स्यात्कदाचन । भीमभासदृढन्यायः सर्वदा तेऽस्तु राघव"॥ इत्यादिना वासिष्ठ इदं न्यायद्वयं सप्रपञ्चमुपन्यस्तम् । तत्राद्यस्योच्चतरां दशामापन्नस्याप्यज्ञस्यातिनीचदशाप्राप्तिरवश्यं कालेन भवतीति तत्त्वबोधोऽवश्यं संपाद्य इति विवक्षायां प्रवृत्तिः । दामव्यालकटाख्यास्त्रयोऽसुराः शंबरेण स्वमायया निर्मितास्ते च तलप्रहारादिना मेर्वादिचूर्णीकरणे शक्ता अप्यज्ञानप्रभावात्कालेन मशकादियोनिं प्रापुरिति प्रसिद्धं तत्र ॥ तत्त्वविन्न कदापि स्वपदात्पततीति विवक्षायां द्वितीयस्यावतारः । तेऽप्यसुरास्तेनैव तथा निर्मिताश्चिरं जीवन्मुक्तिसुखमनुभूय निर्वाणपदं प्राप्ता इति संक्षेपः । प्रपञ्चस्तु तत्रैव द्रष्टव्यः" ॥ "Vāsishṭha," means the *Yogavāsiṣṭha,* in Book 4 (chapters xxv—xxxiv) of which, we have a detailed account of these six Asuras. The verse quoted by Raghunātha is not found in the printed edition exactly in that form, but 4. 34. 36 reads thus:—

"दामव्यालकटन्यायस्तस्मान्मा तेऽस्तु राघव ।
भीमभासदृढन्यायो नित्यमस्तु तवानघ" ॥

There is one of similar import in the opening part of their history, and Mr. M. R. Telang has pointed out a third in the closing part of chapter xxiv.

धनंजयन्यायः ॥

The simile of *Arjuna.* Used to show that something, though once done, may be done again, as in the case of Arjuna who defeated the Kuru race after Krishṇa had already defeated

them. Raghunātha says:—" नित्यबोधमहिम्ना बाधितेऽपि द्वैते वाक्यजबोधस्य धनंजयन्यायेन बाधकत्वोपपत्तेः । यथाहुः । 'नित्यबोधपरिपीडितं जगद्विभ्रमं नुदति वाक्यजा मतिः । वासुदेवनिहतं धनञ्जयो हन्ति कौरवकुलं यथा पुनः' ॥ " "Knowledge effected through Vedic sentences destroys that error termed the world, which had already been destroyed by eternal knowledge (Self, Brahman): just as Arjuna slays again the Kuru race already slain by Vāsudeva." The verse is *Sankshepas'ārīraka* ii. 38, and the translation is that of Mr. Arthur Venis in the *Vedāntasiddhāntamuktāvali* (page 174) where the verse is quoted.

धान्यपलालन्यायः ॥

The simile of *grain and its husk*. The earliest example of this figure is in the *Brahmabindu Upanishad*, verse 18:— "ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्त्वतः । पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः" ॥ This verse, with others of similar import, is quoted in *Pancadas'ī* IV. The following, from *Bhāmatī*, page 54, appears also, without any acknowledgement, in the first chapter of *Sarvadars'anasangraha* :—" अवर्जनीयतया दुःखमागतमपि परिहृत्य सुखमात्रं भोक्ष्यते । तद्यथा । मत्स्यार्थी सशल्कान् सकण्टकान्मत्स्यानुपादत्ते स यावदादेयं तावदादाय विनिवर्तते । यथा वा धान्यार्थी सपलालानि धान्यान्याहरति स यावदादेयं तावदुपादाय निवर्तते" ॥

Vācaspatimis'ra, however, was not the originator of the illustration. It occurs four times in the *Mahābhāṣya*, namely, 1, 2. 39; 3. 3. 18; 3. 4. 21 (vārt. 2); and 4. 1. 92. The following is the passage, the substance of which is reproduced in the *Bhāmatī* and *Sarvadars'anasangraha* :—" कश्चिदन्नार्थी शालिकलापं सपलालं सतुषमाहरति नान्तरीयकत्वात् । स यावदादेयं तावदादाय तुषपलालान्युत्सृजति । तथा कश्चिन्मांसार्थी मत्स्यान्सकण्टकान्सशकलानाहरति नान्तरीयकत्वात् । स यावदादेयं तावदादाय शकलकण्टकानुत्सृजति." See, also, Nāgojī Bhaṭṭa's *paribhāṣā* 73. The nyāya seems to have a different application in Marāṭhī literature. Molesworth's defini-

tion is as follows:—"The law of the corn and its straw. Conquer the king and you conquer his subjects; accomplish or acquire a matter and you attain all it sustains or involves."

न खलु शालग्रामे किरातशतसङ्कीर्णे प्रतिवसन्नपि ब्राह्मणः किरातो भवति ॥

A Brāhman does not become a Kirāta by living on the S'ālagrāma mountain filled with hundreds of those barbarians! This is equivalent to our saying, "A horse does not become an ass by being born in the stable of the latter." Compare, too, S'ankara's "न ह्यश्वस्थाने गां पश्यन्नश्वोऽयमित्यमूढोऽध्यवस्यति" in *Brahmasūtrabhāṣya* 1. 4. 1. The saying as given above is found in Vācaspatimis'ra's comment on *Yogabhāshya* i. 5; and he makes use of it again in his *Bhāmati* i. 1. 5 (page 126) in the sentence "अन्यथा किरातशतसंकीर्णदेशनिवासिनो ब्राह्मणायनस्यापि किरातत्वापत्तेः" ॥

न यद्गिरिश्रृङ्गमारुह्य गृह्यते तदप्रत्यक्षम् ॥

A thing does not become imperceptible because perceived by one who has ascended a mountain peak.—This saying, quoted from *Tantravārtika* 1. 2. 2. (page 6), appears in the *Nyāyamanjarī* (page 422) in the course of a discussion on the *sādhutva* and *asādhutva* of words. The passage is as follows:—"ननु यदि श्रोत्रकरणकेनैव प्रत्ययेन साधुत्वासाधुत्वे प्रतिपत्तारः प्रतिपद्यन्ते व्याकरणाध्ययनवन्ध्यबुद्धयोऽपि प्रतिपद्येरन् । न च प्रतिपद्यन्ते तस्मान्न ते इन्द्रियविषये इति । नैष दोषः । वैयाकरणोपदेशसाहायकोपकृतश्रोत्रेन्द्रियग्राह्यत्वाभ्युपगमात् । यथा ब्राह्मणत्वादिजातिरुपदेशसव्यपेक्षचक्षुरिन्द्रियग्राह्यापि न प्रत्यक्षगम्यतामपोज्झति । यथाह 'न यद्गिरिश्रृङ्गमारुह्य गृह्यते तदप्रत्यक्षमिति' ॥" Jayanta quotes it on pages 96 and 222, also.

नरसिंहन्यायः ॥

The simile of *the union of man and lion.* Used to illustrate a particular kind of Alankāra consisting of a combination of figures. See the quotations from *Sarasvatīkaṇṭhābharaṇa* and *Kuvalayānanda,* under क्षीरनीरन्याय.

न हि निन्दा निन्द्यं निन्दितुं प्रयुज्यते किं तर्हि निन्दितादितरत् प्रशंसितुम् ॥

Blame is not employed in order to blame something that is blameworthy, but rather to praise something other than that. This is the form taken by the nyāya in S'abara on Jaimini 2. 4. 20. In *Tantravārtika,* page 16, it appears as "न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपि तु विधेयं स्तोतुम्," and Ānandagiri quotes this reading of it in his comment on *Bṛihadāraṇyakopaniṣadbhāṣya* 2. 5. 16.

The following passage from *Āgamaprāmāṇya,* page 51, admirably illustrates the meaning of the nyāya:—"ननु चेदं वेदमूलत्वं पञ्चरात्रतन्त्राणामनुपपन्नं वेदनिन्दादर्शनात् । उक्तं हि चतुर्षु वेदेषु पुरुषार्थमलभमानः शाण्डिल्य इदं शास्त्रमधीतवानिति । अनवगतवचनव्यक्तेरयं पर्यनुयोगः । न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपि तु निन्दितादितरत्प्रशंसितुम् । यथैतरेयकब्राह्मणे 'प्रातः प्रातरनृतं ते वदन्ति' इत्यनुदितहोमनिन्दा उदितहोमप्रशंसार्थेति गम्यते । यथा मानवे (iv. 124) ।

'ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।
सामवेदस्तु पित्र्यः स्यात्तस्मात्तस्याशुचिर्ध्वनिः' ॥

इति सामवेदनिन्दा इतरवेदप्रशंसार्था । यथा वा भारते ।

'चत्वार एकतो वेदा भारतं चैकमेकतः ।
समागतैस्तु ऋषिभिस्तुलयारोपितं पुरा ॥
महत्त्वे च गुरुत्वे च ध्रियमाणं यतोऽधिकम् ।
महत्त्वाच्च गुरुत्वाच्च महाभारतमुच्यते' ॥

इति महाभारतप्रशंसार्थेति गृह्यते न वेदनिन्देति । एवं पञ्चरात्रप्रशंसेति गम्यते" ॥

Another reference to the nyāya will be found in *Nyāyamañjarī* page 273.

नहि भवति तरक्षुः प्रतिपक्षो हरिणशावकस्य ॥

A hyena does not find a suitable opponent in a young fawn. This may be contrasted with the saying "न हि कठोरकण्ठीरवस्य कुरङ्गशावः प्रतिभटो भवति." It is found in the *Nyāyavārtikatātparyaṭīkā*, page 33:—"तुल्यबलौ हि मिथः प्रतिपक्षौ भवतो न तु दुर्बलोत्तमबलौ । न हि भवति तरक्षुः प्रतिपक्षो हरिणशावकस्य किन्तु समरकण्डूनिघ्नविषाणकोटिसमुल्लिखितगण्डशैलस्य विपिनमाहिषस्य" ॥

न हि भिक्षुकाः सन्तीति स्थाल्यो नाधिश्रीयन्ते न च मृगाः सन्तीति यवा नोप्यन्ते ॥

Men do not refrain from setting the cooking-pots on the fire because there are beggars [who may come to ask for some of the contents], *nor do they abstain from sowing barley because there are wild animals* [which may devour it]. This oft-quoted saying appears three times in the *Mahābhāṣya*, namely in 1. 1. 39 (vārt. 16), 4. 1. 1 (vārt. 15), and 6. 1. 13 (vārt. 13), and this is probably the original source of it. I have met with it in two of Vācaspatimis'ra's works, as follows. In the *Nyāyavārtikatātparyaṭīkā*, page 62:—"नो खल्वयं प्रेक्षावतां समाचारो यद्दुःखभिया सुखपरित्याग इति अपि तु सुखं दुःखाद्विभिद्योपाददते दुःखं च वर्जयन्ति । न हि मृगाः सन्तीति शालयो नोप्यन्ते भिक्षुकाः सन्तीति स्थाल्यो नाधिश्रीयन्त इति" ॥ Similarly, on page 441 of the same. In *Bhāmatī*, page 54, we read:—"तस्माद्दुःखभयान्नानुकूलवेदनीयमैहिकं वामुष्मिकं वा सुखं परित्यक्तुमुचितम् । न हि मृगाः सन्तीति शालयो नोप्यन्ते भिक्षुकाः सन्तीति स्थाल्यो नाधिश्रीयन्ते" ॥ The same passage, with a good deal of the preceding context, reappears, without acknowledgment, in the Chārvāka chapter of the *Sarvadars'anasangraha.* We find the saying in a modified form in the *Panca-*

pādikā, page 63:—"अतोऽजीर्णभयान्नाहारपरित्यागो भिक्षुकभयान्न स्थाल्या अनधिश्रयणं दोषेषु प्रतिविधातव्यमिति न्यायः ॥" It appears in this form in *Jivanmuktiviveka*, (page 8) also, and is there ascribed to Ānandabodhācārya. See his प्रमाणमाला page 21. Then we have the well-known verse, *Hitopades'a* ii. 50:—

"दोषभीतेरनारम्भः कापुरुषस्य लक्षणम् ।
कैरजीर्णभयाद्भ्रातर्भोजनं परिहीयते ॥"

न हि श्यामाकबीजं परिकर्मसहस्रेणापि कलमाङ्कुराय कल्पते ॥

Not even by the employment of a thousand different processes can S'yāmāka grain be made to germinate as rice. Vācaspatimis'ra was fond of this kind of saying. That above is from his *Nyāyavārtikatātparyaṭīkā*, page 55, and another of the same class occurs twice in the *Bhāmatī*. On page 180 (1. 2. 18) "नहि जातु वटाङ्कुरः कुटजबीजाज्जायते," and on page 704 (4. 1. 1.) "न खलु कुटजबीजाद्वटाङ्कुरो जायते" ॥ Compare, too, Manu ix. 40:—"अन्यदुप्तं जातमन्यदित्येतन्नोपपद्यते । उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति" ॥ They all remind us of those sayings from another part of the Orient:—"Do men gather grapes of thorns, or figs of thistles?" and again, "Whatsoever a man soweth that shall he also reap."

न हि सहस्रेणाप्यन्धैः पाटच्चरेभ्यो गृहं रक्ष्यते ॥

Not even a thousand blind men can protect a house from robbers. This is another of the sayings of Vācaspatimis'ra, and is found in his ṭikā on *Nyāyavārtika* 1. 2. 2 (the definition of जल्प). To see the aptness of the saying it would be necessary to transcribe a lengthy passage of the *bhāshya* and *vārtika*; but the scholar can easily refer to them himself.

न हि सुतीक्ष्णाप्यसिधारा स्वं छेत्तुमाहितव्यापारा ॥

The edge of a sword, even though very keen, is not employed to cut itself. The nyāya is found in this form in *Syādvādamanjarī*, page 89, in combination with that which immediately follows; and Mr. Thomas, the Librarian at the India Office, tells me that he has met with the two together in Nāgārjuna's ईश्वरकर्तृत्वनिराकरण, but there the sword-nyāya takes the form of "न हि खरतरकरवालधारा स्वमात्मानं छेत्तुं समर्था भवति." In *Madhyamakavritti*, page 62, it again occurs in conjunction with another simile:—"यथापि नाम तयैवासिधारया सैवासिधारा न शक्यते छेत्तुं न तेनैवाङ्गुल्यग्रेण तदेवाङ्गुल्यग्रं शक्यते स्प्रष्टुं &c." For the latter, see Third Handful. Further instances will be found in *Tātparyaṭīkā*, page 255; *Nyāyamakaranda*, page 131; and others of a like nature in Venkaṭanātha's *Sarvārthasiddhi*, page 391.

न हि सुशिक्षितोऽपि नटबटुः स्वस्कन्धमधिरोढुं पटुः ॥

No young actor, however well-trained, is clever enough to get on his own shoulder. This is Malliṣeṇa's version of the nyāya, as cited in conjunction with the cognate one above. In *Brahmasūtrabhāṣya* 3. 3. 54, S'ankara quotes it as "न हि नटः शिक्षितः सन्स्वस्कन्धमधिरोक्ष्यति." In the vārtika on *Taittirīyabhāṣya*, page 108, Sures'vara puts it thus:—"नालं स्वस्कन्धमारोढुं निपुणोऽपीह साधकः" ॥ Other varieties are the following. "न हि सुशिक्षितोऽपि विज्ञानी स्वेन स्कन्धेनात्मानं वोढुमुत्सहते, *Bhāmatī* 1. 3. 41 (page 277); "न हि सुशिक्षितोऽपि नटबटुः स्वस्कन्धमारुह्य नृत्यति," *Khaṇḍanakhaṇḍakhādya*, page 592; and, finally, "न हि पटुतरोऽपि नटबटुः स्वस्कन्धमारुह्य नरीनर्ति", *Vidyāsāgarī* on *Khaṇḍana*, page 57. It will thus be seen that no two authors agree as to the form of the maxim!

न ह्यप्राप्य प्रदीपः प्रकाश्यं प्रकाशयति ॥

A lamp does not illuminate until it [*i. e.* its light] *reaches the object to be illuminated.* It therefore comes under the head of प्राप्यकारी, for which, and its opposite, see *Nyāyakandalī*, page 23. It occurs in the *Nyāyamanjarī* on 5. 1. 7 (page 624): "सोऽयं हेतुः प्राप्य वा साध्यं साधयेदप्राप्य वा । प्राप्य चेद् द्वयोर्लब्धस्वरूपयोरप्राप्तिर्भवतीति किं कस्य साध्यं साधनं वेत्याविशेषः । अप्राप्य तु साधकत्वमनुपपन्नमतिप्रसङ्गात् । न ह्यप्राप्य प्रदीपः प्रकाश्यं प्रकाशयतीति" ॥ Also in *Tārkikarakṣā* page 271:—"न हि दाह्यमप्राप्तो दहनो दहति प्रकाश्यमप्राप्य प्रदीपः प्रकाशयति." Then in *Sarvārthasiddhi* (on *Tattvamuktākalāpa* i. 32) we read:—"अप्राप्तोत्पादने सर्वस्मात्सर्वमुत्पद्येत प्रकाश्यमप्राप्य वा दीपः प्रकाशयेद्दाह्यमप्राप्य वा दहनो दहेत्." Compare Nāgārjuna's kārika vii. 11:—"अप्राप्यैव प्रदीपेन यदि वा निहतं तमः । इहस्थः सर्वलोकस्थं स तमो निहनिष्यति" ॥

नान्यदृष्टं स्मरत्यन्यः ॥

One person does not remember what another has seen. This is the first pāda of *Kusumānjali* i. 15, the whole verse being as follows:—

"नान्यदृष्टं स्मरत्यन्यो नैकं भूतमपक्रमात् ।
वासनासंक्रमो नास्ति न च गत्यन्तरं स्थिरे" ॥

Professor Cowell translates thus:—"One does not remember what another has seen; the body remains not one and the same from decay; there cannot be transference of impressions, and if you accept a non-momentary existence there is no other means." The kārika, however, is hardly intelligible apart from the preceding context of which it is a sort of summing up. The nyāya did not, however, orginate with Udayana, since it is quoted in Vyāsa's *Yogabhāṣya* iii. 14, and in *Nyāyabhāṣya* 1. 1. 10. It is found, too, in *Syādvādamanjarī*, pages 61 and 154; also in *Nyāyamanjarī*, page 437, line 10.

नो खल्वन्धाः सहस्रमपि पान्थाः पन्थानं विदन्ति ॥

Not even a thousand blind travellers can discover the road [to be taken]. This is contained in *Bhāmatī* 1. 1. 5 (page 124), in the following passage:—"न हि प्राधानिकान्यन्तर्बहिष्करणानि त्रयोदश सत्त्वप्रधानान्यपि स्वयमेवाचेतनानि तद्वृत्तयश्च स्वं वा परं वा वेदितुमुत्सहन्ते। नो खल्वन्धाः सहस्रमपि पान्थाः पन्थानं विदन्ति। चक्षुष्मता चैकेन चेद्देश्यते स एव तर्हि मार्गदर्शी स्वतन्त्रः कर्ता नेता तेषाम्" ॥

पण्डकमुद्वाह्य मुग्धायाः पुत्रप्रार्थनम् ॥

It is better to leave this untranslated. The पण्डकोपाख्यान is found in Vyāsa's *Yogabhāshya* ii. 24, as follows:—"अत्र कश्चित्पण्डकोपाख्यानेनोद्घाटयति। मुग्धया भार्ययाभिधीयते। पण्डक आर्यपुत्र अपत्यवती मे भगिनी किमर्थं नाम नाहमिति। स तामाह मृतस्तेऽहमपत्यमुत्पादयिष्यामीति" ॥ On this Vācaspatimis'ra remarks:—"अत्र कश्चिन्नास्तिकः कैवल्यं पण्डकोपाख्यानेनोपहसति" ॥ The nyāya, as given above, is found in the *Nyāyavārtikatātparyaṭīkā*, page 29:—"यदि हि पक्षं विहाय बहिरेव सपक्षासपक्षयोरविनाभावो गम्येत तदा बहिर्व्याप्तिमात्रबलेन पक्षधर्मोऽपि हेतुर्न पक्षे साध्यं साधयेत्। असिद्धा हि तत्र स्वसाध्येन व्याप्तिः। तदेतत्पण्डकमुद्वाह्य मुग्धायाः पुत्रप्रार्थनमिव" ॥ See, too, *Citsukhī* ii. 26 (Paṇḍit, vol. v. page 514) where reference is made to Vācaspati's use of the nyāya; and the same objection is taken to it by S'rīharsha in the *Khaṇḍanakhaṇḍakhādya*, page 354.

पादप्रसारिका ॥

Professor Venis tells me that the Benares paṇḍits regard this as a shortened form of the भिक्षुपादप्रसारणन्याय (for which, see the First Handful of maxims), and that it means "unduly extending one's claim or one's position generally." Its equivalent in Marāthī is पाय पसरणें, which, Molesworth tells us, means "to establish one's self freely and fully: to extend one's power far and wide." He gives, as an example of its use, the Marāthī

proverb "भट्टास दिली ओसरी भट्ट पाय पसरी," which is the equivalent of our "Give him an inch and he'll take an ell." In the passages, however, in which I have met with the expression, it seems to imply *a dogged adherence to a position* in spite of previous failure, and when there is little prospect of future success. Two passages in *Upamitibhavaprapancā Kathā* pages 798 and 907, seem to confirm this:—"एतत्सर्वमनालोच्य कृत्वा पादप्रसारिकाम् । विवेकचक्षुः सम्मील्य स्वपन्ति ननु जन्तवः" ॥ "ततो विपादमापन्नः सर्वकर्मपराङ्मुखः । स्थितोऽहं मौनमालम्ब्य कृत्वा पादप्रसारिकाम्" ॥ There are two other instances of it on pages 656, 657 of the same, and it occurs three times in the *Nyāyamanjarī*, as follows. On page 113:—"एवं हि द्विविधं प्रतिबन्धमनुमेयाव्यभिचारनिबन्धनमनुक्त्वा केवलसाहचर्यनियममात्रवर्णनं यत्प्रसारिका सैवेति । उच्यते । पादप्रसारिकैव साधीयसी स्थूलदृष्टिभिरवलंबिता वरं न सूक्ष्मदृष्टिभिरुत्प्रेक्षितास्तादात्म्यादिप्रतिबन्धाः" ॥ On page 121:—"यं कंचिदर्थमालोक्य यः कश्चिन्नावगम्यते । कंचिदेवाक्षिपत्यर्थमर्थः कश्चिदिति स्थितिः ॥ तत्र वस्तुस्वभावोऽयमिति पादप्रसारिका । दृश्यते ह्यविनाभूतादर्थादर्थान्तरे मतिः" ॥ On page 504:—"न च न कदाचिदनीदृशं जगदिति पादप्रसारिकामात्रं कर्तुमुचितं सर्गप्रबन्धप्रलयप्रबन्धस्य समर्थितत्वादिति ॥ अतश्च पक्षान्तरदुर्बलत्वाद्यथोदितः सिध्यति भूतवर्गः । तं यस्तु पश्यन्नपि निह्नुवीत तस्मै नमः पण्डितशेखराय" ॥ There is one instance of it in *Khaṇḍanakhaṇḍakhādya* (page 31) also:—"न च सत्ताभेदानन्त्यमस्त्येवेत्यपि पादप्रसारिका निस्ताराय," which is rendered by Prof. Gangānātha Jhā:—"Nor will you escape from this predicament by *taking the long step* of assuming an infinity of different kinds of real existence." *Indian Thought*, page 17.

पिण्डमुत्सृज्य करं लेढि ॥

Leaving the sweet morsel he licks his hand! It is found in *Pañcapādikā*, page 49, as follows:—"अथ वेदाधिकरणे वेदांश्चैके सन्निकर्षमिति विशेषाभिधानाद्वैदिकत्वसिद्धिरिति । सोऽयमाभाणको लोके पिण्डमुत्सृज्य करं लेढीति सूत्रकारस्याप्यकौशलं प्रदर्शितं स्यात्" ॥ In Raghunātha's list it appears as पिण्डं हित्वा करं लेढि. We may compare it with the saying "क्षीरं विहायारोचकग्रस्तः सौवीररुचिमनुभवति".

पित्रनुसृतस्तनंधयन्यायः ॥

The simile of *a father's conforming to* [the ways of] *his little child.* This is set forth as a model for the knower of Brahma, that, by a lowly and humble demeanour, he may attract the ignorant. It is thus explained in the *Laukikanyāya-sangraha* :—"कृतकृत्यस्य तत्त्वविदोऽतत्त्वविदुद्धारातिरिक्तकर्तव्याभावाद्यथा तदुद्धारः स्यात्तथैव कर्तव्यम् । सुरेन्द्रादिपूज्येनापि विदुषा पित्रनुसृतस्तनंधयन्यायेनाज्ञोऽनुसर्तव्यः । तैर्निन्द्यमानोऽपि देहस्य निन्द्यत्वमात्मनोऽवाङ्मनसगम्यत्वं च जानन्नोद्विजेत् । किन्तु प्रत्युत तच्चेष्टानुसारेण स्वयमप्याचरेत्" ॥ In the larger work the following passage is quoted by way of illustration:—" तदुक्तं वृद्धैः । ...... अविद्वदनुसारेण वृत्तिर्बुद्धस्य युज्यते । स्तनंधयानुसारेण वर्त्तते तत्पिता यतः ॥ अधिक्षिप्तस्ताडितो वा बालेन स्वपिता तदा । न क्लिश्नाति न कुप्येच्च बालं प्रत्युत लालयेत् ॥ निन्दितः स्तूयमानो वा विद्वानज्ञैर्न निन्दति । न स्तौति किन्तु तेषां स्याद्यथा बोधस्तथाचरेत् " ॥ The "elder" is Vidyāraṇya, and the verses are *Pancadas'ī* VII. 286-288.

पिशाचानां पिशाचभाषयैवोत्तरं देयम् ॥

Pis'ācas should be answered in the Pis'āca language. This nyāya is found on pages 214 and 410 of *Sarvārthasiddhi* (on *Tattvamuktākalāpa* ii. 49 and iv. 13), in the first instance in conjunction with "यक्षानुरूपो बलिः ", with which it is clearly synonymous. See "यादृशो यक्षस्तादृशो बलिः ".

पुष्टलगुडन्यायः ॥

The simile of *a stout cudgel.* Such a stick, hurled at a yelping cur, may at the same time strike and silence other dogs near it; and so the nyāya seems to be used somewhat in the sense of "Killing two birds with one stone." It is thus defined by Raghunātha:—" एकतात्त्रिकमतनिरासाय प्रयुक्तया युक्त्या तत्सदृशमतान्तरनिराकरणं यदा विवक्ष्यते तदा पुष्टलगुडन्यायप्रवृत्तिः । यथा बहूनां शुनां मध्य एकस्य शुनः प्रहारार्थं प्रक्षिप्तः पुष्टलगुडस्तं प्रहृत्यान्यानपि प्रहरति तथा ब्रह्मकारणवादिभिः सांख्याभिमतप्रधानकारणवादनिरासाय प्रयुक्ता 'ईक्षतेर्नाशब्दं' 'रचनानुपपत्तेश्च नानुमानं' इत्यादिसमन्वयाविरोधाध्यायगतसूत्रस्था

युक्तयस्तं निरस्य योगाभिमतप्रधानकारणवादमपि साम्यान्निराकुर्वन्तीति दिक्" ॥ The simile is employed in this sense in *Advaitabrahmasiddhi*, page 100:—"न चेदं दोषत्रयं वैशेषिकेपूक्तं तदेव विज्ञानवादिषु किमर्थमापद्यत इति वाच्यम् । पुष्टलगुडन्यायेन वैशेषिकमत इव 'अन्तः सत्' इतिवादिनो 'बहिः सत्' इतिवादिनश्च बौद्धस्य मतेऽपि प्रसरतीत्यभिप्रायात्" ॥ It is akin to प्रधानमल्लनिबर्हणन्याय, which see in First Handful.

प्रदीपवत् ॥

The simile of *a lamp*. We have here another of the many lamp-illustrations. In *Mahābhāṣya* 1. 1. 49 (vārt. 4) an *adhikāra* is said to be of three kinds, and in the first it is likened to a lamp in the following words:—"कश्चिदेकदेशस्थः सर्वं शास्त्रमभिज्वलयति यथा प्रदीपः सुप्रज्वलित एकदेशस्थः सर्वं वेश्माभिज्वलयति." In the opening part of 2. 1. 1, where the question is asked "कः पुनरधिकारपरिभाषयोर्विशेषः," the *paribhāṣā*, and not the adhikāra, is likened to a lamp, in the same words as above.

Nāges'a (in vol. iii. page 8 of the *Uddyota*) quotes the following verse:—

"एकदेशस्थिता शास्त्रभवने याति दीपताम् ।
परितो व्याप्तृतां भाषां परिभाषां प्रचक्षते" ॥

We find the same figure in Jaimini's sūtra 11. 1. 60, which S'abara explains thus:—"प्रदीप एकस्मिन्प्रदेशे भुञ्जानानां ब्राह्मणानामेकस्य सन्निधौ प्रज्वलितः सर्वेषामुपकारं करोति." In dealing with this adhikaraṇa Mādhava substitutes the figure of a single *dancer* amusing a number of spectators. See the नर्तकन्याय in Third Handful.

प्रसक्तं हि प्रतिषिध्यत इति न्यायः ॥

This nyāya, which is quoted by Amaradāsa in his ṭīkā on *Vedāntas'ikhāmaṇi*, page 262, is apparently another form of the more concise प्रसज्यप्रतिषेध which, as it occurs in the Yoga section of *Sarvadars'anasangraha*, is rendered by Prof. Cowell

"Express negation." In a footnote (on page 250) he explains it thus:—"Where the negation is prominent it is called *prasajya-pratishedha;* but where it is not prominent we have the *pary-udāsa* negation. In the former, the negative is connected with the verb: in the latter, it is generally compounded with some other word; as, for example, (a) 'Not a drum was heard, not a funeral note'. (b) 'Unwatched the garden bough shall sway'. The former corresponds to the logicians' *atyantābhāva,* the latter to *anyonyābhāva* or *bheda*".

In the Vācaspatyam the nyāya is quoted under प्रसज्यप्रतिषेध as follows:—"प्रसज्य प्रसक्तिं सम्पाद्यारोप्येति यावत्प्रतिषेधः । अत्यन्ताभावे । 'प्रसक्तं हि प्रतिषिध्यत' इति न्यायेन आरोपितप्रसंगस्यैव निषेधः । तेन वायौ रूपं नास्तीत्यादावपि वायौ रूपारोपं कृत्वैव निषेधो नञा बोध्यत इति विवेकः ॥" According to this, then, the meaning of the nyāya is "that which has been applied or asserted is subsequently withdrawn or denied."

Both the forms of negation are contained in *Mahābhāṣya* 1. 4. 50 &c., in *Vākyapadīya* ii. 86, and in Sures'vara's large vārtika 3. 9. 73. Verses defining the two are quoted on page 214 (Chap. vii.) of the *Sāhityadarpaṇa,* and renderings will be found on page 254 of Mr. Pramadādāsa's translation. Compare Molesworth's definitions of the terms.

फलवत्सन्निधावफलं तदङ्गम् ॥

The principle that *whatever has no result of its own, but is mentioned in connection with something else which has such a result, is subordinate to the latter.* This is Dr. Thibaut's rendering of the nyāya as it occurs in *Brahmasūtrabhāshya* 2. 1. 14 (page 443), and he explains it thus in a footnote:—"A Mīmāmsā principle. A sacrificial act, for instance, is in-dependent when a special result is assigned to it by the sacred texts; an act which is enjoined without such a specification is merely auxiliary to another act." The source of the nyāya is

S'abara 4. 4. 19, and Mādhava applies it in *Nyāyamālāvistara* 4. 3. 16 (sūtra 37). I have met with it also in *Nyāyavārtikatātparyaṭīkā*, page 178, line 2; and in *Vivaraṇaprameyasangraha*, page 117, line 11; and page 147, line 9 from bottom.

वकबन्धनन्यायः ॥

The simile of *the capture of a crane.* Raghunāth explains it thus:—A man wishing to secure a crane puts butter on its head, which, when melted by the sun, goes into its eyes and blinds it, so that he can then take hold of it! He clearly took this explanation from the *Tattvadīpana,* a commentary on the *Pancapādikāvivaraṇa* (itself a commentary), and I subjoin a portion of each. *Vivaraṇa,* page 283, line 4:—

"ननु स्वर्गकामिनो यागकर्तव्यता स्वर्गसाधनमन्तरेणानुपपन्ना । तच्च साधनत्वं क्षणभंगिनः कर्मणो मध्यवर्तिकार्यमन्तरेणानुपपन्नमिति श्रुतार्थापत्त्याऽपूर्वं गम्यते तत्र शब्दस्य सामर्थ्यं गृह्यत इति सोऽयं वकवन्धः"॥ On this the *Dīpana,* page 779, bottom line :—" वकबन्ध इति । वकवन्धसमानन्याय इत्यर्थः । वकग्रहणे क उपाय इति केनचित्पृष्टे खरतरदिनकरसंपर्कात्तन्मस्तकनिहितनवनीतबिन्दुभिर्नयनयोः पूर्णतायां तद्ग्रहणं सुकरमिति कश्चित्तुच्छमतिः प्रतिवक्ति । न च तदुपपद्यते । वकग्रहणमन्तरेण तन्मस्तके नवनीतप्रक्षेपानुपपत्तेः । तस्मिंश्च परिगृहीते तत्प्रक्षेपोऽपि मुधा." Then follows his application of the nyāya. Both writers evidently regard it as an illustration of something ridiculous; and to me it recalls the nursery tradition that the way to catch a sparrow is to put salt on its tail! Raghunātha, however, classes it with nyāyas deprecating a roundabout way of doing a thing. Amongst these he gives the दण्डसर्पमारणन्याय, where a man whilst looking for a stick with which to kill a snake, comes upon an axe; but, instead of using that against the enemy, he goes out to cut a stick with it.

In *Vivaraṇaprameyasangraha*, page 262, line 9, we again find the बकबन्धप्रयास.

वधिरकर्णजपन्यायः ॥

The illustration of *whispering in the ear of a deaf man.* A good example is found in *Upamitibhavaprapancā Kathā*, page 1062:—

"वधिरे कर्णजापोऽयमन्धे नृत्तप्रदर्शनम् ।
ऊपरे बीजनिक्षेपस्तस्य या धर्मदेशना" ॥

Compare the following from *Nyāyamanjarī*, page 405:—

"तदेतद्वधिरस्य रामायणं वर्णितमस्माभिर्य एवमपि श्रुत्वा वेदार्थपरिगमाभ्युपायं मृगयते." Also the expression "वधिरेष्विव गायनम्" in *Naiṣkarmya-siddhi* iv. 21. For similes of a like kind, see अरण्यरोदनन्याय.

वहुछिद्रघटप्रदीपन्यायः ॥

The simile of *a lamp in a vessel with many holes.* Raghunātha explains it as follows:—"चक्षुरादिद्वारा वहिर्निर्गत्यैव जीवोपाधिभूता धीर्वाह्यविषयान्व्याप्नोति तद्योगाच्च चिदाभासोऽपि निःसृत इव प्रतीयत इति विवक्षायां वहुच्छिद्रघटप्रदीपन्यायोऽवतरति। अयं भगवत्पादैः संक्षेपेण भाष्यतात्पर्यप्रकाशके श्रीदक्षिणामूर्तिस्तोत्रे सोदाहरणमुक्तः । 'नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते । जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये' इति" ॥ The above is verse 4 of S'ankara's poem, to the exposition of which Sures'vara devotes 37 verses in his *Mānasollāsa*.

भारैकदेशावतरणन्यायः ॥

The illustration of *the lowering of one part of a load* [and so easing one's burden]. This is found under *Tantravārtika* 1. 3. 22 (page 222):—"दृढविपर्ययज्ञानानन्तरं सहसैव च सम्यग्ज्ञानोत्पादातिभाराद्भारैकदेशावतरणार्थं संशयोत्थापनामात्रमेव तावद्युक्तम्." Prof. Gangānātha Jhā renders the passage thus:—"When a certain conclusion to the contrary has been laid out in an exceptionally

strong manner, if one proceeds to immediately point out the true theory, it involves a very hard work; and hence with a view to lighten this burden, the present sūtra proceeds only to weaken the contrary view by throwing it open to doubt."

Jayanta Bhaṭṭa reproduced this on page 419 of the *Nyāya-manjarī* as follows:—"पूर्वपक्षिकोक्तयुक्तिसमुत्थापितस्थिरतरविपर्ययज्ञान-समनन्तरं सहसैव सम्यग्ज्ञानोत्पादनातिभाराद्भारैकदेशावतरणन्यायेन संशय-स्तावदुपपद्यते."

भीमभासदृढन्यायः ॥

The illustration of the three Asuras, *Bhīma, Bhāsa, and Dṛiḍha.* See this explained under दामव्यालकटन्याय.

भूलिङ्गन्यायः ॥

The simile of *the bird Bhūlinga.* It is supposed to say "*mā sāhasam,*" "don't do anything desperate", and then does desperate deeds itself! The purport of the nyāya would therefore seem to be, "Practise what you preach." There are two references to this bird in *Sabhāparva.* The first is in XLI. 18 (Bombay edition):—"न गाथागाथिनं शास्ति बहु चेदपि गायति । प्रकृतिं यान्ति भूतानि भूलिङ्गशकुनिर्यथा" ॥ This is explained by the second passage (XLV. 27-32.):—"अथ चैषां न ते बुद्धिः प्रकृतिं याति भारत। मयैव कथितं पूर्वं भूलिङ्गशकुनिर्यथा ॥ २७ ॥ भूलिङ्गशकुनिर्नाम पार्श्वे हिमवतः परे। भीष्म तस्याः सदा वाचः श्रूयन्तेऽर्थविगर्हिताः ॥ २८ ॥ मा साहसमितीदं सा सततं वाशते किल। साहसं चात्मनातीव चरन्ती नावबुध्यते ॥ २९ ॥ सा हि मांसार्गलं भीष्म मुखात्सिंहस्य खादतः। दन्तान्तरविलग्नं यत्तदादत्तेऽल्पचेतना ॥ ३० ॥ इच्छतः सा हि सिंहस्य भीष्म जीवत्यसंशयम् । तद्वत्त्वमप्यधर्मिष्ठ सदा वाचः प्रभाषसे ॥ ३१ ॥ इच्छतां भूमिपालानां भीष्म जीवस्यसंशयम् । लोकविद्विष्टकर्मा हि नान्योऽस्ति भवता समः" ॥ ३२ ॥ In the Calcutta edition of 1834, the chapters are XL and XLIII respectively. Raghunātha's remark on the simile is as follows:—

"यो भूलिङ्गन्यायेन परोपदेशमात्रकुशलः स्वयं च यथेष्टाचरणशीलः सोऽपि दांभिकत्वात्त्यक्तव्यः। भूलिङ्गाख्यः पक्षी मा साहसं कुर्विति पुनः पुनरुच्चैर्वदन्सिंहदंष्ट्रान्तर्लग्नं मांसलवं जिघृक्षतीति प्रसिद्धम् ॥" For the following interesting example of the application of this nyāya (though the bird is not mentioned by name) I am indebted to my friend Mr. C. H. Tawney, C. I. E. It is found on pages 138-9 of the *Paris'iṣṭaparvan*:—"ततः कमलवत्यूचे हे नाथ कमलानन। मासाहसशकुनिवन्मा त्वं साहसिको भव ॥ १४१ ॥ तथा ह्येकः पुमान्देशान्तरे दुर्भिक्षपीडितः। चचाल स्वजनं हित्वा सार्थेन महता सह ॥ १४२ ॥ एकस्यां च महाटव्यां सार्थ आवासिते सति। आहर्तुं तृणकाष्ठादि स एकोऽपि विनिर्ययौ ॥ १४३ ॥ तदा च सुप्तव्याघ्रास्यात्पक्ष्येको वनगह्वरे। दन्तलग्नामिषखण्डान्यादायारोहद्द्रुमम् ॥१४४॥ मा साहसमिति मुहुः स भणन्मांसखादकः। शकुनिस्तेन जगदे पुरुषेण सविस्मयम् ॥ १४५ ॥ रेऽपि मा साहसमिति व्याघ्रास्यान्मांसमत्सि च। मुग्धस्त्वं दृश्यसे वाचोऽनुरूपं कुरुषे न च ॥ १४६ ॥ हित्वा साक्षाद्भवसुखं तददृष्टसुखेच्छया। तपश्चिकीर्षुस्त्वमसि मासाहसखगोपमः" ॥ १४७ ॥ An interesting conversation on the inconsistency of not practising what one preaches (though not in connection with this nyāya) is found also in the *Bhāgavata Purāṇa* x. 33. 27-40.

भौतविचारन्यायः ॥

The simile of *the reflections of a madman*. The story connected with this is told in the following passage of *Ātmatattvaviveka*, page 64:—"तच्चेद्विचारासहं किं तेन भौतविचारकल्पेन। तथाहि केनचिद्भौतेन राजद्वारि द्विरदमालोक्य विकल्पितं किमयमन्धकारो मूलकमत्त्याहोस्विज्जलवाहो बलाकान्वर्षति गर्जति च। यद्वा बान्धवोऽयं 'राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः' इति परमाचार्यवचनात्*। अथवा योऽयं भूमौ दृश्यते तस्य छायेति दूषितं च। तत्र नाद्यस्तस्य सूर्पयुगलप्रस्फोटनाभावात्। न द्वितीयस्तस्य स्तंभचतुष्टयाभावात्। न तृतीयस्तस्य लगुडभ्रामणाभावात्। न चतुर्थस्तस्य नरशिरःशतोद्गिरणाभावात्। ततो न किञ्चिदिदमिति। किमेतावता द्विरदरूपं निवर्तताम्" ॥

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* *Pancatantra* V. 41 (*Indische Sprüche* 1221).

मणिप्रभामणिमतिन्यायः ॥

The supposition that the light of a gem is itself the gem. This follows Mr. A. E. Gough's explanation of a slightly varied form of the nyāya which is found in the Bauddha section of *Sarvadars'anasangraha.* He adds that, in this case, "we may yet handle the gem, because it underlies the light, while, if we were to take nacre for silver, we could not lay hold of any silver." The correctness of this view is established by an important passage at the beginning of *Pancadas'ī* IX, which treats of ध्यान as a means of arriving at a right knowledge of Brahman. Such meditation, being directed towards Brahman with qualities, is of course erroneous, inasmuch as that Impersonality has no qualities; but it nevertheless leads to the underlying *nirguṇa* Brahman, just as the mistaken notion regarding the sparkle of the gem leads to the discovery of the gem itself. This is styled संवादिभ्रम, an error which has a corresponding reality underlying it. To mistake the distant shining of a lamp through the keyhole of a door for a gem, is an illustration of विसंवादिभ्रम, an error entirely devoid of an underlying reality. The passage is as follows:—"मणिप्रदीपप्रभयोर्मणिबुद्ध्याभिधावतोः । मिथ्याज्ञानाविशेपेऽपि विशेपोऽर्थक्रियां प्रति ॥ २ ॥ दीपोऽपवरकस्यान्तर्वर्त्तते तत्प्रभा बहिः । दृश्यते द्वार्य्यथान्यत्र तद्वद्दृष्टा मणेः प्रभा ॥ ३ ॥ दूरे प्रभाद्वयं दृष्ट्वा मणिबुद्ध्याभिधावतोः । प्रभायां मणिबुद्धिस्तु मिथ्याज्ञानं द्वयोरपि ॥ ४ ॥ न लभ्यते मणिर्दीपप्रभां प्रत्यभिधावता । प्रभायां धावतावश्यं लभ्येतैव मणिर्मणेः ॥ ५ ॥ दीपप्रभामणिभ्रान्तिर्विसंवादिभ्रमः स्मृतः । मणिप्रभामणिभ्रान्तिः संवादिभ्रम उच्यते ॥ ६ ॥ The commentator, Rāmakṛishṇa, ascribes verses 2-5 to a *vārtika;* whilst Citsukha Muni, in his comment on verse 2 which is quoted in the *Nyāyamakaranda* (page 148), names Dharmakīrti as its author. This is not improbable; for Dharmakīrti is known to have composed *vārtikas* on the works of Dignāga, a famous Buddhist writer of the sixth century (See Mr. K. B. Pāṭhak's paper "On the authorship of the Nyāyabindu"). In *Nyāyamanjarī*, pages 24 (line 1), 33 (line 4 from bottom), and 158

(line 10), the nyāya is found as मणिप्रभामणिवुद्धिवत्. Then on page 308 (line 9 from bottom) there is the following passage which corresponds with the extract from *Pancadas'ī*, namely:— अर्थं हि मूलवर्तिनमुपलभ्य प्रवर्तमानस्तमाप्नोति अपवरकनिहितमणिप्रसृतायां कुञ्चिकाविवरनिर्गतायामिव प्रभायां मणिवुद्ध्या प्रवर्तमानः । यत्र तु मूलेऽप्यर्थो नास्ति तत्र व्यामोहात्प्रवर्तमानो विप्रलभ्यते दीपप्रभायामिव तथैव मणिवुद्ध्या प्रवर्तमानः ॥ The nyāya occurs again on page 317.

Other references to it are *S'ālikā*, page 22, line 4; *Nyāyakandalī*, page 190; *Atmatattvaviveka*, page 45; and *Tārkikarakṣā*, page 16.

मणिविक्रयदृष्टान्तः ॥

The illustration afforded by *the sale of gems.* It is intended to teach that, in disposing of precious stones, one who understands their value will derive greater advantage than one who is without that knowledge. This would undoubtedly be the case if the seller were a S'abara and the buyer a dealer in gems! The illustration is S'ankara's, and is used by him in his exposition of *Chhāndogya* 1. 1. 10, which sets forth the value of an *intelligent* use of the syllable *Om*. The passage is as follows:—" तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च । यदेव विद्यया करोति···तदेव वीर्यवत्तरं भवति." An objector here urges that the result of an action does not depend upon the intelligence of the performer of it, but on the due performance of the act itself, and he supports his view with the following homely illustration "दृष्टं हि लोके हरीतकीं भक्षयतोस्तद्रसाभिज्ञेतरयोर्विरेचनम्." The Sidhāntin disallows this, and gives another illustration:—" दृष्टं हि लोके वणिक्शबरयोः पद्मरागादिमणिविक्रये वणिजो विज्ञानाधिक्यात्फलाधिक्यम् । तस्माद्यदेव विद्यया विज्ञानेन युक्तः सन्करोति कर्म···तदेव कर्म वीर्यवत्तरमविद्वत्कर्मणोऽधिकफलं भवति." ॥

The nyāya is quoted, in a slightly different form, by Ānandagiri in his comment on *Brahmasūtrabhāṣya* 3. 3. 42; and again, by Amalānanda, in the same connection, in company with the drug-illustration.

मण्डूकवसाक्ताक्षाणां वंशेपूरगभ्रमः ॥

Mistaking bamboos for snakes on the part of those whose eyes have been smeared with the fat of frogs. This curious illustration, taken from *S'lokavārtika*, page 520, is found in the following passage of *Tātparyaṭīkā*, page 314:—"न च मण्डूकवसाक्ताक्षाणामिवानवगतास्मृतोरगाणामपि प्रथमाक्षसन्निपाताद्वंशेपूरगारोप इति साम्प्रतम् । सर्वासामेव भ्रान्तीनां प्रमाणगृहीतारोप्यारोपविषयग्रहणपुरःसरत्वनियमात् । तदनुसारेण मण्डूकवसाक्ताक्षाणामपि वंशेपूरगभ्रमो व्याख्येयः । वंशानां तावदस्ति भूयः सारूप्यमुरगेण तेन चैते तन्मात्रेण रूपेण शक्नुवन्ति गृहीताः स्मारयितुमुरगम् । एवमपि यदन्येषां भ्रमो न भवति तत्र सर्पाकारव्यावृत्तवंशग्रहो हेतुः मण्डूकवसाञ्जनं च वंशाकारपिधानमात्रहेतुः" ॥

The *S'lokavārtika* passage containing the nyāya forms the second quotation in the following excerpt from *Sarvārthasiddhi* on *Tattvamuktākalāpa* ii. 64:—"संकोचकानां निश्शेषक्षीणत्वान्न चात्र 'काणतां जनयेद्दीपो निम्बवृन्दाकरेणुमान्' इतिवत्किञ्चिन्निमित्तमन्तरेण स्वतःप्राप्तप्रकाशैकदेशभङ्गः स्यात् । 'मण्डूकवसयाक्ताक्षा वंशानुरगबुद्धिभिः' इतिवद्वा केनचिद्धेतुना प्रागनुकूलेपु प्रतिकूलबुद्धिर्युक्ता" ॥ Another instance of the nyāya is to be found in *Parimala*, page 43, line 9.

मात्स्यन्यायः ॥

The simile *drawn from fish.* It is used to illustrate the oppression of the weak by the strong. In Raghunāthavarman's list, it follows the सुन्दोपसुन्दन्याय, and he explains it thus:—"अयं [सुन्दोपसुन्दन्यायः] तुल्यबलयोर्विरोधे प्रसरति । प्रबलनिर्बलविरोधे सबलेन निर्बलबाधविवक्षायां तु मात्स्यन्यायावतारः । अयं प्राय इतिहासपुराणादिषु दृश्यते । तथाहि वासिष्ठे प्रह्लादाख्याने तत्समाधिं प्रस्तुत्योक्तम् । 'एतावताथ कालेन तद्रसातलमण्डलम् । बभूवाराजकं तीक्ष्णं मात्स्यन्यायकदर्थितम्' ॥ यथा प्रबला मत्स्या निर्बलांस्तान्नाशयन्ति तथाराजकेऽमुकदेशे प्रबला जना निर्बलानितरान्नाशयन्तीति न्यायार्थः" ॥ The verse quoted here is

Yogavāsiṣṭha 5. 37. 7. There is a good example of the usage of this nyāya in *Kāmandakīya-Nītisāra* ii. 40 which reads thus:—"परस्परामिषतया जगतो भिन्नवर्त्मनः। दण्डाभावे परिध्वंसी मात्स्यो न्यायः प्रवर्तते" ॥ My friend Mr. Tawney has given me a reference to the commentary on i. 13 of the same work, and also to *Kathāsaritsāgara* cii. 63 which I here subjoin together with his translation (vol. ii, page 390):—"नास्त्येवाराजकं किञ्चिद्दत कोऽपि प्रजास्वहो। राजशब्दः सुरैः सृष्टो मात्स्यन्यायभयादयम्" ॥ "There is no race in the world without a king; I do believe the gods introduced the magical name among men in their alarm, fearing that otherwise the strong would devour the weak, as great fishes eat the little." Kullūka gives "जले मत्स्यानिवाहिंस्युः" as a various reading in the second line of *Manu* vii. 20, and adds "अत्र बलवन्तो दुर्बलान्हिंस्युरिति मत्स्यन्याय एव स्यादित्युक्तम्" ॥ For this, also, I am indebted to Mr. Tawney.

मारणाय गृहीतोऽङ्गच्छेदं स्वीकरोति ॥

One who has been seized in order to be put to death, [gladly] *agrees to the amputation of a limb* [as an alternative]. The nearest approach to this nyāya of Raghunātha's is found in the following verse of *Bodhicaryāvatāra* (vi. 72):—

"मारणीयः करं छित्त्वा मुक्तश्चेत्किमभद्रकम्।
मनुष्यदुःखैर्नरकान्मुक्तश्चेत्किमभद्रकम्" ॥

On the former part of this, the commentator says:—"यो हि मारणमर्हति स यदि हस्तमात्रं छित्त्वा मुच्यते तदा न काचित्क्षतिरस्ति प्रत्युत लब्धलाभमात्मानं मन्यते। अत्यल्पमिदं मरणदुःखात्करच्छेदनदुःखमिति"।

मालतीगन्धगुणविद्दर्भे न रमते ह्यलिः ॥

The bee that knows the excellence of the perfume of jasmine cares not for darbha grass. This is found in the following passage of *Upamitibhavaprapancā Kathā*, page 1031 :—

"अत एवागमज्ञस्य या क्रिया सा क्रियोच्यते ।
आगमज्ञोऽपि यस्तस्यां यथाशक्त्या प्रवर्तते ॥
चिन्तामणिस्वरूपज्ञो दौर्गत्योपहतो नहि ।
तत्प्राप्त्युपायवैचित्र्ये सत्यन्यत्र प्रवर्तते ॥
न चासौ तत्स्वरूपज्ञो योऽन्यत्रापि प्रवर्तते ।
मालतीगन्धगुणविद्दर्भे न रमते ह्यलिः" ॥

माषराशिप्रविष्टमषीन्यायः ॥

The simile of *a grain of soot in a heap of spotted beans.* Perhaps akin to a needle in a haystack. It seems to have originated in that very ancient drama the *Mṛicchakaṭika* where it is found (on page 40) in the following Prākṛit passage :— "शकारः ॥ भावे भावे बलिए क्खु अन्धआले माशलाशिपविट्ठा विअ मशीगुडिआ दीशन्ती दीशन्ती जेव पणट्ठा वशन्तशेणिआ" ॥ (=भाव बलवत्यन्धकारे माषराशिप्रविष्टेव मशीगुडिका दृश्यमानैव प्रनष्टा वसन्तसेना). In vol. ix of the Harvard Oriental Series, Dr. A. W. Ryder (in imitation of the शकार) renders it thus :—"But mashter, it's pitch dark and it's like hunting for a grain of soot in a pile of shpotted beans. Now you shee Vasantasenā and now you don't."

The nyāya is quoted in Udayana's *Kiraṇāvali*, page 79 :— "स तु माषराशिप्रविष्टमशीवन्महाप्रकाशसमाहाराज्ञेक्ष्यते", and again on pages 208 and 451 of Venkaṭanātha's *Sarvārthasiddhi*, the latter being as follows :—"यथा माषराशौ मषी यथा वा नीलोत्पलवने कादम्बस्तन्नेदाग्रहात्तदपृथग्भावेनाभिमन्यते व्यवह्रियते च."

मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥

If Mithilā should be in flames nothing of mine would be burnt up. This is the second line of a verse in *S'āntiparva*, chapter 178, the first line being "अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन". It is used to indicate the freedom from anxiety of one who has nothing to lose; like Juvenal's "*Cantabit vacuus coram latrone viator.*" S'ankara quotes the phrase in his exposition of the words "न ह्यस्य कर्म क्षीयते।" in *Bṛihadāraṇyakopanishad* 1. 4. 15:—"न ह्यस्य कर्म क्षीयते । कर्माभावादेवेति नित्यानुवादः । यथाविदुषः कर्मक्षयलक्षणं संसारदुःखं सन्ततमेव न तथा तदस्य विद्यत इत्यर्थः । मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चनेति यद्वत्" ॥ It appears also in the following verse of the *Khaṇḍanakhaṇḍakhādya*, page 278:—

> "तथाहि मिथिलानाथो मुमुक्षुर्निर्ममः पुरा ।
> आहेदं मिथिलादाहे न मे किञ्चन दह्यते" ॥

मुण्डितशिरोनक्षत्रान्वेषणम् ॥

Enquiring as to a suitable date for the shaving of one's head when one has already performed that ceremony! It occurs in the following passage of the *Nyāyamanjarī*, page 171:—"यत्पुनः कालान्तरे तन्निश्चयकरणे दूषणमितरेतराश्रयत्वं वा मुण्डितशिरोनक्षत्रान्वेषणवद्वैयर्थ्यं वेति वर्णितं तत्रादृष्टे विषये प्रामाण्यनिश्चयपूर्विकायाः प्रवृत्तेरभ्युपगमान्नेतरेतराश्रयं चक्रकं वा" ॥ This saying was explained to me by my learned friend the Principal of the Government Sanskrit College at Benares. It is similar to two given by Raghunāthavarman, namely, "कृते कार्ये किं मुहूर्तप्रश्नेन," and "न हि विवाहानन्तरं वरपरीक्षा क्रियते." See also कृतक्षौरस्य नक्षत्रपरीक्षा in the *Third Handful.*

मूषासिक्तताम्रन्यायः ॥

The simile of [molten] *copper poured into a mould* [and assuming its shape]. Raghunāthavarman expounds it thus:—"चक्षुरादिद्वारा बहिर्निःसृतस्यान्तःकरणस्य मूषासिक्तताम्रन्यायेन विषयाकारता भवति । तदुक्तं भगवत्पादैः । 'मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा । रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवमिति". This verse is S'ankarācārya's *Upades'asāhasrī* xiv. 3, on which Rāmatīrtha comments as follows:—"मूषान्तःसुषिरा मृत्प्रतिमा । यथाग्निसंपर्काद्द्रवीभूतं ताम्रं मूषायां निषिक्तं निक्षिप्तं सत्तन्निभं जायते तत्समानाकृति भवति तथा चित्तमपि रूपादीन्विषयान्व्याप्नुवत्तन्निभं दृश्यते तदाकारं जायत इत्यर्थः" ॥

I may add that the nyāya which immediately follows this in Raghunātha's list, namely व्यञ्जकव्यंग्यन्याय, is based on the very next verse of the *Upades'asāhasrī* ["व्यञ्जको वा यथा लोकः &c."], and his explanatory remarks are taken *verbatim* from Rāmatīrtha's comment. The nyāya we are now examining appears also in *Brahmasūtrabhāshya* 1. 1. 12 in the expression "मूषानिषिक्तद्रुतताम्रादिप्रतिमावत्", and in *Taittirīyavārtika* (p. 94):—"विद्यादन्नमयेनैव मूषायां द्रुतताम्रवत् । सर्वान्प्राणमयादींस्तान्रचितान्पुरुषाकृतीन्."

मूषिकभक्षितबीजादावङ्कुरादिजननप्रार्थना ॥

Looking for the production of germs when the seed has been eaten by a mouse! This seems to belong to the same category as the काकदन्तपरीक्षा. It occurs in the Bauddha chapter of *Sarvadars'anasangraha* (page 14 of Jīvānanda's edn.). The whole passage is too long for quotation, but the nyāya-portion is as follows:—"द्वितीये स्थायित्ववृत्त्याशा मूषिकभक्षितबीजादावङ्कुरादिजननप्रार्थनामनुहरेत्" ॥

मृतं दुण्डुभमासाद्य काकोऽपि गरुडायते ॥

Even a [cowardly] *crow can assume the bearing of an eagle, when it comes upon a dead lizard!* This is the first line of *Bodhicaryāvatāra* vii. 72, the second being

"आपदाबाधतेऽल्पापि मनो मे यदि दुर्बलम्" ॥

How true to nature this is!

यः कारयति स करोत्येव ॥

He who causes a thing to be done by another is himself the real doer of it. "Facit per alium facit per se". This nyāya is of common occurrence. There is a good instance of it in Ānandagiri's comment on *Brahmasūtrabhāshya* 1. 2. 11. Explaining *Muṇḍaka Upanishad* 3. 1. 1, S'ankara says:—"एवमेकेनापि पिबता द्वौ पिबन्तावुच्येते । यद्वा जीवस्तावत्पिबतीश्वरस्तु पाययति पाययन्नपि पिबतीत्युच्यते । पाचयितर्यपि पक्तृत्वप्रसिद्धिदर्शनात्" ॥ on which Ānandagiri remarks:—"पाययन्निति । प्रधानकर्तरि प्रयोगो गुणकर्तरि कथमित्याशंक्याह पाचयितरीति । यः कारयति स करोत्येवेति न्यायादित्यर्थः" ॥ See also *Tātparyaṭīkā*, page 187, line 1.

यत्कृतकं तदनित्यम् ॥

Anything that has been made is non-eternal. In other words, that which has a beginning has also an end; except of course, the Naiyāyika's प्रध्वंसाभाव, which has a beginning but no end! The nyāya is found in the *Nyāyabindu*, page 108, and its converse, यदनित्यं तत्कृतकम्, on page 116. The following are additional examples of its use. *Vivaraṇaprameyasangraha*, page 240, line 3:—"अतो यत्कृतकं तदनित्यमित्यादिन्यायानुसारेणानित्यत्वादिकं मोक्षस्य प्राप्नोति" ॥ *Nyāyavārtikatātparyaṭīkā*, page 187 line 8 from bottom:—"एवमनित्यं शब्दं बुभुत्समानायानित्यः शब्द

इत्यनुक्त्वा यदेव किंचिदुच्यते कृतकत्वादिति वा यत्कृतकं तदनित्यमिति वा कृतकश्च शब्द इति वा तत्सर्वमस्यानपेक्षितमापाततोऽसंबद्धाभिधानं तथा चानवहितो न बोद्धुमर्हतीति। यत्कृतकं तत्सर्वमनित्यं यथा घटः कृतकश्च शब्द इति वचनमर्थसामर्थ्येनैवापेक्षितशब्दानित्यत्वनिश्चायकमित्यवधानमत्रेति चेन्न परस्पराश्रयत्वप्रसंगात्'' ॥ Part of this latter passage is quoted in *Citsukhī* i. 23 (Paṇḍit, vol. V. page 27).

यदश्वेन हृतं पुरा तत्पश्चाद्गर्दभः प्राप्तुं केनोपायेन शक्नुयात् ॥

By what means can a donkey overtake [so as to bring back] *that which has been carried off long before by* [one mounted on] *a horse?* This phrase, borrowed from *Tantravārtika* (page 730), is introduced into the *Nyāyamanjarī* (page 262) in the course of a discussion on the relative value and authority of *S'ruti* and *Smṛiti*, in the following verse :—

"सोऽयमाभाणको लोके यदश्वेन हृतं पुरा ।
तत्पश्चाद्गर्दभः प्राप्तुं केनोपायेन शक्नुयात्'' ॥

According to Kumārila, a man who has accepted the teaching of s'ruti will not allow it to be upset by a contradictory smṛiti, and *vice versā*. This is expressed, as follows, in two passages of *Tantravārtika* 1. 3. 3. (as pointed out by the editor of *Nyāyamanjarī.*):—"न च श्रुतिजनितप्रत्ययस्य स्मृतिजनितो बाधकत्वं प्रतिपद्यते ॥ स्मार्तस्य बाधकः श्रौतो बलवत्त्वात्प्रतीयते । प्रत्यक्षे चानुमाने च प्रागेतद्व्यवधारितम् ॥ ...... न च शीघ्रहृतेऽर्थेऽस्ति चिरादागच्छतो गतिः । अश्वैरपहृतं को हि गर्दभैः प्राप्तुमर्हति'' ॥ Page 92. Again on page 94 :—"यो हि श्रुतिं प्रथममश्रुत्वा स्मृतिमेवैकां पश्यति तस्याप्रतिहतश्रुत्यनुमाने वृत्ते ॥ न पश्चाच्छ्रूयमाणापि श्रुतिः स्यात्प्रतिबन्धिका । गर्दभेनापनीतं हि हरेन्नाश्वश्चिराद्गतः'' ॥

यद्विशेषयोः कार्यकारणभावोऽसति वाधके तत्सामान्ययोरपि ॥

This nyāya is found in Raghunātha's larger work, the *Laukikanyāyaratnākar* (India Office MS. 582, page 185 *a*), and on page 6 of *S'ikhāmaṇiṭīkā.* Prof. Cowell, however, quoted and explained it in a footnote to his translation of Haridāsa's comment on *Kusumānjali* v. 4. I quote a portion of the comment to elucidate the note. "You may not say that 'the volition of the conscious agent is the cause in effort only, and not in all action generally,' because even though a particular kind of volition may be the cause in the case of effort, this does not preclude volition generally; otherwise, because a particular seed is the cause of a particular shoot, it would follow that seeds in general [*i. e.* the class, seed] could not be the causes of shoots in general." The following is the footnote. "This argument depends on two principles,–*a. The same relation of cause and effect which exists between particulars, exists likewise between their respective classes,* 'यद्विशेषयोः कार्यकारणभावस्तत्सामान्ययोरपि' and *b. the general causes only produce their effects when conjoined with the particular causes,* 'सामान्यसामग्री विशेषसामग्रीसहितैव कार्यं जनयति.' Thus Archbishop Whately has made a book on Logic,—man can therefore make logical books; only in each particular case we require the concurrents, education, leisure &c."

यादृशो यक्षस्तादृशो बलिः ॥

As is the Yaksha so should be the offering. This is included in Raghunātha's list, but without any definition of its meaning. It is embedded, however, in the philosophical part of his

treatise, as follows:—" यस्त्वनेकजन्मार्जितपापपुञ्जजन्यदुराग्रहादेकभक्तिच्छलेनान्यं निन्दति असकृद्बोध्यमानोऽपि चर्जुमार्गेणाभेदं नोपैति भ्रामयति च मन्दान्स यादृशो यक्षस्तादृशो बलिरिति न्यायात्तत्प्रतिपादितोत्कर्षापकर्षविपरीतोत्कर्षापकर्षोपपादनेन विजित्य पश्चात्पूर्वोक्तरीत्यात्यन्ताभेदोपपादनेन बोधनीयः। एवं हि स मारणाय गृहीतोऽङ्गच्छेदं स्वीकरोतीति न्यायेनाभेदं स्वीकरिष्यति" ॥

I have found the nyāya in use in the following works of Vācaspatimis'ra's and of Jayanta Bhaṭṭa. In the *Nyāyavārtikatātparyaṭīkā*, page 115:—"अहृदयवाचामहृदया एव प्रतिवाचो भवन्ति। यक्षानुरूपो बलिरिति हि लौकिकानामाभाणकः॥" Also in the *Bhāmatī* 4. 1. 15 (page 723):—"न च कार्यमपि भयकम्पादि वस्तुसत्। तस्यापि विचारासहत्वेनानिर्वाच्यत्वात्। अनिर्वाच्याच्चानिर्वाच्योत्पत्तौ नानुपपत्तिः। यादृशो यक्षस्तादृशो बलिरिति सर्वमवदातम्" ॥ The two which follow are from the *Nyāyamanjarī*. Page 54:—

" अभावश्च क्वचिल्लिङ्गमिष्यते भावसंविदः।
वृष्ट्यभावोऽपि वाय्वभ्रसंयोगस्यानुमापकः॥
तस्माद्युक्तमभावस्य नाभावेनैव वेदनम्।
न नाम यादृशो यक्षो बलिरप्यस्य तादृशः" ॥

On page 637:—

" यादृग्यक्षो बलिरपि तथेत्येवमाधाय बुद्धौ
यस्तु ब्रूयात्कलुषमफलस्तस्य शुद्धोऽपि हेतुः"।

It occurs also in S'rīdhara's *Nyāyakandalī*, page 144, line 13, and, finally, in the vṛitti on *Tattvamuktākalāpa* ii. 49, where it is immediately followed by "पिशाचानां पिशाचभाषयैवोत्तरं देयमिति न्यायाच्च." The general sense of the nyāya would seem to be that of "tit-for-tat", "a Roland for an Oliver."

यावद्वचनं वाचनिकम् ॥

Conveying the meaning actually expressed [and therefore needing nothing to supplement it]. Kumārila puts it thus in *Tantravārtika* 3. 5. 19 :—"कश्चात्र विशेषः । स यदि वाचनिकस्ततो यावद्वचनमेव कर्तव्यः" ॥ Compare, too, the latter part of S'abara on 2. 3. 2. It occurs twice in *Bhāmatī*. On 4. 1. 4 (page 710) we read :—"यस्माद्यस्य यन्मात्रात्मतयोपासनं विहितं तस्य तन्मात्रात्मतयैव प्रतिपत्तव्यं यावद्वचनं वाचनिकमिति न्यायान्नाधिकमध्याहर्तव्यमतिप्रसङ्गात्" ॥ Again on 4. 3. 4 (page 742) as follows :—"न चामानवस्य पुरुषस्य विद्युदादिषु वोढृत्वदर्शनादर्चिरादीनामपि वोढृत्वमुन्नेयं यावद्वचनं हि वाचनिकं न तदवाच्ये सञ्चारयितुमुचितम्" ॥ Ānandagiri, too, quotes the nyāya in his comment on 4. 3. 4. He says:—"अमानवपुरुषस्य विद्युदादावातिवाहिकत्वदृष्टेरर्चिरादीनामपि तदुन्नेयमित्यर्थः । यावद्वचनं वाचनिकमिति न्यायान्न तेषामातिवाहिकत्वसाधकमेतदिति शंकते तदिति" ॥ It is found also in the philosophical portion of *Laukikanyāyasangraha* (I. O. MS. 1031, page 45 *b.*):—"या तु पिशाचमोचनाख्याने पिशाचस्यापि तत्स्नानात्पैशाच्यनाशोक्तिः सा निषादस्थपतीष्टिवद्यावद्वचनं तावद्वाचनिकमिति न्यायात्तन्मात्रविषयैव । न च लिङ्गस्य काशीप्रवेशात्पापनाशे वचोऽस्ति तस्मात्काश्युत्पन्नविषयाणि तत्तल्लिङ्गदर्शनादिनैकब्यादिजन्मपापक्षयबोधकानि वचांसीत्याहुः" ॥ See, too, Nāges'a's Uddyota, vol. i. p. 574.

राजपुत्रव्याधन्यायः ॥

The illustration of *the king's son* [who was brought up] *as a hunter*. The story is that a young prince, abandoned by his parents at his birth, was adopted by a hunter and brought up as his own son. The boy remained in ignorance of his real origin until he was discovered by a kindly person and restored to his rightful position. S'ankarācārya seems to have been the first to utilize the tale, and he gives it as follows in his bhāṣya on *Bṛihadāraṇyakopaniṣad* 2. 1. 20 :—

"अत्र च संप्रदायविद आख्यायिकां संप्रचक्षते । कश्चित्किल राजपुत्रो जातमात्र एव मातापितृभ्यामपविद्धो व्याधगृहे संवर्धितः । सोऽमुष्य वंशतामजानन्व्याधजातिप्रत्ययो व्याधजातिकर्माण्येवानुवर्तते न राजास्मीति राजजातिकर्माण्यनुवर्तते । यदा पुनः कश्चित्परमकारुणिको राजपुत्रस्य राजश्रीप्राप्तियोग्यतां जानन्नमुष्य पुत्रतां बोधयति न त्वं व्याधोऽमुष्य राज्ञः पुत्रः कथंचिद्व्याधगृहमनुप्रविष्ट इति स एवं बोधितस्त्यक्त्वा व्याधजातिप्रत्ययकर्माणि पितृपैतामहीमात्मनः पदवीमनुवर्तते राजाहमस्मीति."

Sure'svara refers to this several times in his large Vārtika. On page 71 we read:—"तच्चाविद्यानिरास्येव व्याधभावनयाश्रितः । राजसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते." Then, on pages 970–2, he devotes ten verses to the nyāya, and returns to it once more on page 1845.

The author of the *Siddhāntales'a* (on page 20) cites it as the "व्याधकुलसंवर्धितराजकुमारदृष्टान्त," and it is reproduced, in a slightly different form, in the comments of Aniruddha and Vedāntin Mahādeo on *Sānkhyasūtra* iv. 1. See also *Bhāmatī* 1. 4. 22. Raghunāthavarman links with the above the सिंहमेषन्याय which tells of a lion's cub being brought up as a ram; but I have not yet met with it elsewhere.

राजपुरप्रवेशन्यायः ॥

The simile of *the manner of entering a royal city*. It is found in both of Raghunāthavarma's treatises, but the following explanation of it is taken from the *Vācaspatyam*:—"विशृंखलतया राजपुरप्रवेशे राजपुररक्षकैस्ताडनादिकं क्रियेतेति भिया श्रेणीभूततया यथा तत्पुरप्रवेश एवं सुशृंखलतया यत्र कार्यकरणस्य विवक्षा तत्रास्य प्रवृत्तिः" ॥ Raghunātha points out that we do not grasp the meaning of a long sentence as a whole, but that the sense of each word enters the mind singly, on the principle of राजपुरप्रवेश,—"तत्र हि क्रमेणैव बहूनां पुरुषाणां प्रवेशो भवति न युगपत्."

I have met with the nyāya in Nāges'a Bhaṭṭa's comment on Kaiyaṭa. In *Mahābhāṣya* 1. 1. 58 (under vārtika 1) we read "अनानुपूर्व्येणापि संनिविष्टानां यथेष्टमभिसंबन्धो भवति। तद्यथा। अनड्वाहमुदहारि या त्वं हरसि शिरसा कुम्भं भगिनि साचीनमभिधावन्तमद्राक्षीरिति। तस्य यथेष्टमभिसंबन्धो भवति। उदहारि भगिनि या त्वं कुम्भं हरसि शिरसानड्वाहं साचीनमभिधावन्तमद्राक्षीरिति" ॥ Kaiyaṭa remarks on this:— "पाठक्रमादार्थक्रमो बलीयानिति यथेष्टमत्राभिसंबन्धः", and on these words Nāges'a says "आर्थक्रमो नाम राजपुरप्रवेशन्यायेन स्वस्याकांक्षितार्थान्वयक्रमः। एवं च कल्पितासन्नवाक्याद्बोधविषये तात्पर्यं नियामकमिति भावः" ॥ The passages here quoted will be found on pages 389 and 390 of vol. i. of the edition of *Mahābhāṣya* with the *Pradīpa* and *Uddyota*, published at the Nirṇayasāgar Press in 1908.

राजार्थौपयिकं नित्यमुष्ट्रो वहति कुंकुमम् ॥

This is the second line of a verse on page 372 of the *Tantravārtika*. To make it intelligible I quote a portion of the context as interpreted by Professor Gangānātha Jhā in his translation (page 511, last line):- " It has been urged above that, if the *Apūrva* inhere in the Soul, then it becomes only an end in itself desirable by men. But this does not affect our position; because one thing becomes subservient to another only when its sole use lies in the serving of some purpose of this latter, and not merely when it rests in this; for instance, *though the Red Dye is carried by the camel* (and as such rests upon its back), *yet it serves the purposes of the king* (for whom it is carried)."

रुधिरसम्पर्कवतो विषस्य शरीरे प्रसर्पणम् ॥

The circulation within the body of poison which has entered the blood. Used as a warning against the beginnings of evil in however small a degree. The figure is found in *Bodhicaryāvatāra* vii. 69 :—

" विषं रुधिरमासाद्य प्रसर्पति यथा तनौ ।
तथैव छिद्रमासाद्य दोषश्चित्ते प्रसर्पति " ॥

The commentary runs thus:—" अणुमात्रस्यापि दोषस्यावकाशो न दातव्यः । अन्यथा तन्मात्रस्याप्यनुप्रवेशे चित्ते तत्प्रसरावरोधस्य कर्तुमशक्यत्वात् । यथा हि स्वल्पव्रणेऽपि रुधिरसम्पर्कवतो विषस्य शरीरे । तस्मादणुमात्रक्लेशप्रहार-निवारणेऽपि तात्पर्यं कुर्यात्." Compare "The beginning of strife is as when one letteth out water; therefore leave off contention before there be quarrelling."

रुमाक्षिप्तकाष्ठन्यायः ॥

The illustration of *wood thrown into the salt-lake* [or mine] *Rumā.* The *Medinī* kos'a explains Rumā as " विशिष्टलवणाकरे ", and it is said to be situated near Ajmere. The tradition is that anything thrown in there becomes saline itself. The earliest mention of Rumā, with which I am acquainted, is in the following verse of *Tantravārtika* (page 132):—

" यथा रुमायां लवणाकरेषु मेरौ यथा वोज्वलरुक्मभूमौ ।
यज्जायते तन्मयमेव तत्स्यात्तथा भवेद्वेदविदात्मतुष्टिः " ॥

Kumārila seems here to regard Rumā as the *region* in which the salt mines are situated, rather than as the mine itself; and this may give some ground for the footnote by the editor of the *Medinī,* (Calcutta, 1869) where he defines विशिष्टलवणाकरः as "लवणखनिभूयिष्टदेशविशेषः." In his translation of the above verse, Prof. Gangānātha Jhā omits Rumā altogether. He says :— "Just as in the case of salt mines, and in that of Meru the land of bright gold, whatever is produced in them, becomes salt and gold (respectively),—so also in the case of the inner satisfaction of one who knows the Veda (which imparts Vedic authority to all that it touches)."

We have an example of the nyāya in Vācaspati Mis'ra's comment on *Yogasūtrabhāṣya* iv. 14. The sūtra is "परिणामैकत्वाद्वस्तुतत्त्वम्" on which he says:—"बहूनामप्येकः परिणामो दृष्टः। तद्यथा। गवाश्वमहिषमातङ्गानां रुमानिक्षिप्तानामेको लवणत्वजातीयलक्षणः परिणामो वर्तितैलानलानां च प्रदीप इति." Then Venkaṭanātha uses the illustration in *Tattvamuktākalāpa* v. 28, and in his vṛitti thereon, as follows:—

"स्वादुष्णः कृष्णवर्त्मा सलिलमपि तथा शीतमस्तु प्रकृत्या
स्पर्शोऽन्योऽप्यत्र दृष्टस्स तु भवतु रुमाक्षिप्तलावण्यवच्चेत्"।

"उष्णः कृष्णवर्त्मा तथैव जलमपि शीतमित्युपलभ्यते प्रकृत्या। अत्र कश्चिदाह अन्योऽपि स्पर्शो दहने सलिले च कदाचिदुपलभ्यते स तु रुमाक्षिप्तकाष्ठादिलवणन्यायेन तस्यैव परिणतिविशेष इति." In the vṛitti on ii. 1 of the same, the author says:—"गुणसंक्रमो न क्वचिदपि। न चात्र रुमाक्षिप्तकाष्ठन्यायः" ॥

रूढिर्योगमपहरति ॥

Popular usage overpowers etymological meaning. There is a capital illustration of this in the *Vivaraṇaprameyasangraha* .3 (pages 134, 135) where Bādarāyaṇa's first sūtra is under discussion:—"ननु जिज्ञासाशब्दो विचारे रूढः। भाष्यकारादिभिस्तत्र विचारविवक्षया प्रयुक्तत्वात्। अतो रूढिर्योगमपहरतीति न्यायेनावयवार्थस्वीकारो न युक्तस्ततोऽर्थशब्दोऽप्यधिकारार्थो भविष्यतीति विचारस्य प्रारब्धुं शक्यत्वादिति चेन्नैवम्। रूढिर्योगमपहरतीति न्यायस्यात्राप्रसरात्।........ तत्र यः शब्द एकत्रार्थे रूढोऽपरत्र यौगिको यथा च्छागे रूढोऽजशब्द आत्मनि यौगिकस्तत्राजं पश्येत्युक्ते रूढिर्योगमपहरतीति न्यायः प्रसरति। इह तु जिज्ञासाशब्दो न विचारे रूढः" ॥ The following verse is quoted in the *Nyāyapradīpa*, a commentary on *Tarkabhāṣā*, page 5:—"लब्धात्मिका सती रूढिर्भवेद्योगापहारिणी। कल्पनीया तु लभते नात्मानं योगबाधतः" ॥ The editor cites a very modern author who ascribes the verse to Kumārila. See also *Pancapādikāvivaraṇa*, pp. 132-3; *Vedāntakalpataru*, p. 207; and Ānandagiri on *Brahmasūtrabhāshya*, 1. 3. 42.

रेखागवयन्यायः ॥

The illustration of *the sketch of the Bos Gavaeus* (Gayāl). Raghunāthavarmā explains and applies it as follows:—कीदृशो गवय इति ग्रामीणेन पृष्टो वन्यो लिखित्वा दर्शयामास स चर्जुबुद्धित्वाद्रेखागवयमेव गवयं मेने । पश्चाद्वने गवयं दृष्ट्वा रेखायां तद्बुद्धिं तत्याजेति लौकिकी गाथा । तथैष पुरुष इत्यादिश्रुतेः पूर्वोक्ततात्पर्यानभिज्ञोऽनात्मानमेवात्मतया जानीते । गुरुशास्त्रोपदेशेनात्मनि ज्ञाते तदात्मबुद्धिमपवदति." It is found on page 457 of Vācaspatimis'ra's *Tātparyaṭīkā*, and again on page 363 of *Vedāntakalpataruparimala.* The latter passage reads thus:—"यथा तात्त्विकारुन्धतीप्रतिपत्त्युपायतया नानापुरुषैः कल्प्यमानायां तत्प्राच्योदीच्यादिनक्षत्ररूपायां स्थूलारुन्धत्या यथा वा रेखागवयन्यायेन नित्यशब्दप्रतिपत्त्युपायतया नानाव्याकरणैः परस्परभिन्नप्रकृतिप्रत्ययविभागेन कृत्रिमशब्द इति भावः" ॥

A third example is found in the following extract from Kaiyaṭa on *Mahābhāṣya* 1. 1. 46:—"असत्यप्रकृतिप्रत्ययोपदेशेन सत्यस्य पदस्य व्युत्पादनं क्रियते रेखागवयेनेव सत्यगवयस्य." See also *S'rībhāṣya* page 322, and page 77 of Dr. Thibaut's translation.

लक्षणप्रमाणाभ्यां वस्तुसिद्धिः ॥

[The existence, or nature, of] *an object is established by means of some distinguishing characteristic, and by a recognized form of proof* [such as sense-perception, scripture &c.]. "यथा गन्धवत्त्वादिलक्षणेन प्रत्यक्षप्रमाणेन च पृथिव्यादिसिद्धिः" ॥ Or, just as the wonders of creation establish the "eternal power and Godhead" of the invisible Deity, to which Scripture also bears testimony.

Raghunāthavarmā quotes the nyāya in the following passage on page 28 of the Benares edition of his work:—"एवमग्नीन्द्रादित्येश्वरवादा अपि तन्माहात्म्योपपादकश्रुतीतिहासपुराणवचनान्याश्रित्य तत्रैव

प्रपञ्चिता ज्ञेयाः । तत्तद्भक्ता अपि सर्गादिहेतुत्वरूपेश्वरलक्षणं श्रुत्यादिप्रमाणं च तत्र तत्र दर्शयन्तो लक्षणप्रमाणाभ्यां वस्तुसिद्धिरिति न्यायेनेश्वरत्वं साधयन्ति." Commenting on the opening verse of the *Vedāntaparibhāṣā*, the author of the *S'ikhāmaṇi* says:—"ननु ब्रह्मणि लक्षणप्रमाणाभावेन तस्यैवासिद्धेः कथं जीवब्रह्माभेदः शास्त्रार्थ इति चेन्न तावत्प्रमाणाभावो भूतभौतिकोत्पत्तेरेव प्रमाणत्वात्." Amaradāsa's ṭikā on this begins as follows:—"लक्षणप्रमाणाभ्यां वस्तुसिद्धिरिति न्यायमाश्रित्याशंकते नन्विति."

लाङ्गलं जीवनम् ॥

A plough is existence. That is, it is a *means* of existence; cause and effect being here identified as in आयुर्घृतम्. The nyāya is found in Sures'vara's *Sambandhavārtika*, page 9, as follows:—"यथोक्तविद्याबोधित्वाद्ग्रन्थोऽपि तदभेदतः । भवेदुपनिषन्नामा लाङ्गलं जीवनं यथा." On which Ānandagiri remarks:—"साध्यसाधनयोरभेदोपचारेण साध्यशब्दस्य साधने प्रयोगे दृष्टान्तमाह लाङ्गलमिति." We may compare with this the phrase "The plough supports the bullocks", which occurs in *Brahmasūtrabhāshya* 3. 2. 4:—"यथा लाङ्गलं गवादीनुद्वहतीति निमित्तमात्रत्वादेवमुच्यते न तु प्रत्यक्षमेव लाङ्गलं गवादीनुद्वहति".

वधूमाषमापनन्यायः ॥

The simile of *the measuring out* [or distribution] *of beans by the daughter-in-law.* I am much indebted to Mr. Govind Dās, Honorary Magistrate of Benares, for giving me what seems to be the real meaning of this hitherto-puzzling nyāya. He believes it to be the adaptation of a Maithila proverb with which the following story is connected. "A very miserly old Brāhman used to have a *fistful* of grain given daily by his wife to every beggar who came to the door. The old man having

married his son, the idea struck him that if he got his daughter-in-law to do the distribution instead of his old and ugly wife, the smaller fist would measure out a smaller quantity of grain! But, unluckily for him, the girl was very beautiful, so even persons who were not in need began to drop in, disguised as beggars, in order to admire her! The result was that, while each measure was less, the total amount given away was very much more."

It occurs in the *Ātmatattvaviveka*, page 87, line 12, as follows:– "न चानवस्था अवश्यवेद्यत्वानभ्युपगमान्निश्चयवदन्यथा त्वनिश्चितनिश्चयस्य नाद्य-निश्चयोऽपि सिध्येत न चासावात्मन्यनिश्चय इति तदिदं वधूमापमापनवृत्तान्तमनुहरति" ॥

वध्यघातकन्यायः ॥

The maxim of the *destroyer and its prey.* Used of two things which cannot exist together. It occurs in *Taittirīya-vārtika* 2. 1. 66 (page 53):—" प्रतिपद्य पदार्थं हि विरोधात्तद्विरोधिनः । पश्चादभावं जानाति वध्यघातकवत्पदात्." Ānandagiri explains it thus:—"यथावच्छ्येनमूषकादिना दूषितां भूमिमुपलभ्य तद्विरोधिनो घातकस्य मार्जारादेरभावोऽर्थादवगम्यते तथा सत्यादिपदात्पदार्थं परमार्थत्वादिकं प्रतीत्य प्रतीतपरमार्थत्वादिविरोधिनोऽसत्यत्वादेरभावोऽर्थापत्त्या ज्ञायते न हि सत्यादेरसत्यादेश्चैकाधिकरणत्वं घटते". See also Pras'astapāda's *Vais'eshikabhāshya*, pages 112, 113; and the latter part of *Citsukhī* iv. 4. (Paṇḍit vi. 390). Compare the बाध्यबाधकभाव of *Naiṣkarmyasiddhi* i. 55 (पञ्चास्योरणयोः), and iii. 85 (आखुनकुलयोः).

वनसिंहन्यायः ॥

The illustration of *a lion in a forest.* Used of things which mutually aid or protect each other. This, and the ह्रदनक्रन्याय which is of similar import, occur together in the following

passage of the *Vedāntakalpataruparimala* (page 100):— "सोऽयं वनसिंहह्रदनक्रन्यायः । किरातैर्हन्तुं शक्योऽपि सिंहो महद्वनं शरणं प्रविश्य दुराधर्षस्तेभ्यो न बिभेति वनं च तत्सिंहाधिष्ठानानुगृहीतं तैर्दुष्प्रवेशं भवति " ॥ Similarly, the lake shelters the alligator, and the alligator protects the lake. There is another reference to the वनसिंहन्याय on page 627 of the same work :—"तथा च वनसिंहन्यायेन प्रमाणतर्कन्यायेन वोभयोरप्यंशभेदेन परस्परापेक्षायामपि न परस्पराश्रयदोषः" ॥ The source of the nyāya is doubtless *Udyogaparva* xxxvii. 46, for the reference to which I am indebted to Professor Dr. R. Pischel. The verse is as follows :—

"न स्याद्वनमृते व्याघ्रान्व्याघ्रा न स्युर्ऋते वनम् ।
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम्" ॥

Compare also verse 64 of the same.

वरगोष्ठीन्यायः ॥

The maxim of *the discussion of matters with a view to obtaining a husband* [for one's daughter]. It is thus explained by Raghunāthavarman :—"गोष्ठिरन्योन्यवार्ता वरलाभाय गोष्ठिर्वरगोष्ठिस्तया यथा वरवधूबन्धूनामैकमत्ये सति विवाहरूपमेकं कार्यं निष्पाद्यते तथेत्यर्थः" ॥ I have met with the expression twice in the *Pancapādikā* (pages 72, 73), in a description of the erroneous views of common people (such as the Laukāyatikas &c.) in regard to the *ātman*. The passages are as follows:—"एवमिन्द्रियाण्येव चेतनानि आत्मेत्यपरे । इन्द्रियाणां चक्षुरादिमनःपर्यन्तानामेकैकस्मिन्नसत्येव शरीरे रूपादिज्ञानानामभावात्तेषामेव व्यस्तानां चेतनत्वमहंप्रत्ययविषयत्वं च मन्यन्ते क्रमेण च वरगोष्ठीवदितरेतरगुणभावं च" ॥ Again :—"यदि तावद्व्यस्तानां युगपत्परिकल्प्येत ततः स्वार्थप्रयुक्तत्वात्प्रवृत्तेरङ्गाङ्गिभावो नावकल्पेत । न चाङ्गाङ्गिभावमन्तरेण संघात उपपद्यते । तस्मान्न व्यस्तेषु युगपद्योगः । अस्तु तर्हि क्रमेण विरोधाद्वरगोष्ठीवदिति । नैतदेवं युक्तम्" ॥

It needs a more intimate acquaintance with वरगोष्ठी than we Westerns possess in order to grasp the full significance of the nyāya, and I must confess to a certain amount of haziness as to

its exact sense in the passages here cited. In a later part of his treatise Raghunātha gives us the maxim "यद्विवाहस्तद्गीतगानम्" appended to which is the remark "केचित्तु प्रागुदाहृतं वरगोष्ठिन्यायमेतदर्थकत्वेन व्याचक्षते." The way in which he applies the latter will be apparent from the following excerpt from the philosophical portion of his work :—"एवं हि वादिनो यद्विवाहस्तद्गीतगानमितिन्यायानुसारीणि स्वस्वेष्टदेवमाहात्म्यवाक्यानि पश्यन्तोऽन्यानि तु पश्यन्तोऽपि दुराग्रहपिनद्धदृष्टित्वादपश्यन्त इव तदेकवाक्यतादिकं चाजानन्तोऽन्धगजन्यायेनान्योन्यं विवदतेऽवुद्धैव च मतान्तरं कूपमण्डूकन्यायान्निराकुर्वन्तो बुद्धैरुपहसनीयतां यान्ति" ॥ Compare Kumarila's "कन्यावरणार्थागतमूर्खवरगोत्रप्रश्नोत्तरवत् । यदेव भवतां गोत्रं तदस्माकमपीतिवत्" ॥ *Tantravārtika*, page 169-70. Prof. Gangānātha Jhā points out that if the would-be bridegroom was really of the same *gotra*, it would make the marriage impossible!

विक्रीतगवीरक्षणम् ॥

Retaining possession of a cow after it has been sold to some one else. This illegality is dealt with by Nārada and Yājnavalkya in the "विक्रीयासम्प्रदानप्रकरणम्", "The non-delivery of a sold chattel." In chapter viii. 1, the former defines it thus:—

> " विक्रीय पण्यं मूल्येन क्रेतुर्यन्न प्रदीयते ।
> विक्रीयासम्प्रदानं तद्विवादपदमुच्यते " ॥

The latter lays down the law on the subject in chapter ii. 254-8. Udayana's application of the above in *Ātmatattvaviveka*, page 58, is as follows :—

" यदनात्मान एवैताश्चतस्रः कोटयो भासन्ते न वा प्रतिभान्तीति । तत्राप्रतिभानमनुत्तरम् । प्रतिभाने तु ग्राह्यलक्षणायोगेऽपि ग्राह्यभाव इति चेदेवमेतत् ।...प्रकाशमानत्वं तु नीलादीनामशक्यापह्नवम् । तावन्मात्रं चास्माकमभिमतमिति चेत्तदेतद्विक्रीतगवीरक्षणम् " ॥

The drift of this is not very clear.

वृक्षप्रकंपनन्यायः ॥

The illustration of *the shaking of a tree*. A man is supposed to be up a tree whilst others are standing below it. One of the latter points to a particular branch which he wishes to be shaken, and the others point out other branches for the same purpose; so the man shakes the whole tree at once and thus satisfies every body by the one effort! Raghunātha applies this in the following way:—"यत्रैकस्य वस्तुनो मतभेदेन बहूनि रूपाणि तत्तच्छास्त्रेषु प्रतिपाद्यमानान्युपलभ्य क्रिया हि विकल्प्यते न वस्त्विति न्यायाद्वस्तुनि विकल्पासंभवं मत्वा विरुद्धानां समुच्चयस्याप्यसंभवेन तेष्वेकमतप्रतिपादितं सर्वाविरुद्धं वस्तु स्वीक्रियते तत्र वृक्षप्रकंपनन्यायः प्रवर्तते" ॥ In his larger work, Raghunātha says that the simile is also found as वृक्षप्रचलनन्याय, and in this form I have met with it in *Mahābhāṣya*, vol. i. page 23 (bottom), "वृक्षः प्रचलन्सहावयवैः प्रचलति." Also in 6. 1. 1 (vārt. 13).

वृश्चिकभिया पलायमान आशीविषमुखे निपतितः ॥

Running away through fear of a scorpion, he falls into the jaws of a poisonous snake! Avoiding Scylla, he falls into Charybdis! The nyāya occurs in the following passage of the *Nyāyavārtikatātparyaṭīkā*, page 53:—"यद्यपि रागादिनिवृत्तिहेतुर्नैरात्म्यदर्शनं तथापि नास्ति कर्म नास्ति कर्मफलमिति दृष्टेः परमं निदानम्। एवं प्रेत्यभावाभावज्ञानस्य च। तथा च दुःखहेतोर्हेयवर्गस्याभावान्न तद्धानायानेन घटितव्यम्। न चाघटमानो ह्ययं हातुमर्हति सोऽयं वृश्चिकभिया पलायमान आशीविषमुखे निपतितः" ॥ It is found also in *Kusumānjali* ii. 3 (page 328), in *Vidvanmaṇḍana*, page 4, and in *Nyāyamakaranda*, page 223. Of somewhat similar import is the nyāya "एकामसिद्धिं परिहरतो द्वितीयापद्यते", which see.

वृश्चिकीगर्भन्यायः ॥

For this see the अश्वतरीगर्भन्याय.

व्यालनकुलन्यायः ॥

The maxim of *the snake and the mungoose.* The well-known innate antipathy of these two for one another (*Pāṇini* 2. 4. 9.) is a commonly-used illustration of inherent opposition between two things. Mr. Tawney has reminded me of the story in *Panchatantra* V. 2. which speaks of the enmity between them in the following words:—"अत्रान्तरे दैववशात्कृष्णसर्पो बिलान्निष्क्रान्तः। नकुलोऽपि तं स्वभाववैरिणं मत्वा भ्रातृ रक्षणार्थं सर्पेण सह युद्ध्वा सर्पं खण्डशः कृतवान्" ॥ The nyāya is employed by Udayana in *Ātmatattvaviveka*, page 53, as follows:—"स्वसंविदि तद्रूपत्वादिति चेत्तत्किमङ्गपरिणतशान्तेराश्रमपदमिव विज्ञानमासाद्य व्यालनकुलादेरिव नीलधवलादेः शाश्वतिकविरोधत्यागो निभृतवैराणां तत्फलत्यागो वा। न तावत्प्रथमः परस्परनिषेधविधिनान्तरीयकविधिनिषेधयोरविरोधे जगति विरोधोच्छेदप्रसङ्गात्" ॥ It is more commonly known as अहिनकुलन्याय.

शतपत्रपत्रशतभेदन्यायः ॥

The simile of *the* [apparently simultaneous] *piercing* [with a needle] *of one hundred lotus leaves.* It is found under the figure समुच्चय in *Kuvalayānanda*, in connection with the following example:—

"बिभ्राणा हृदये त्वया विनिहितं प्रेमाभिधानं नवं
शल्यं यद्विदधाति सा विधुरिता साधो तदाकर्ण्यताम्।
शेते शुष्यति ताम्यति प्रलपति प्रम्लायति प्रेंखति
भ्राम्यत्युल्लुठति प्रणश्यति गलत्युन्मूर्च्छति त्रुट्यति ॥

अत्र कासांचित्क्रियाणां किञ्चित्कालभेदसंभवेऽपि शतपत्रपत्रशतभेदन्यायेन यौगपद्यं विरहातिशयद्योतनाय विवक्षितमिति लक्षणानुगतिः" ॥

In the *Sāhityadarpaṇa*, also, we have the same idea somewhat differently expressed in the description of असंलक्ष्यक्रमव्यंग्य. The following is the passage (on page 102) with Mr. Pramadādāsa Mitra's translation:—

"अत्र व्यंग्यप्रतीतेर्विभावादिप्रतीतिकारणकत्वात्क्रमोऽवश्यमस्ति किन्तूत्पलपत्रशतव्यतिभेदवल्लाघवान्न संलक्ष्यते" ॥ "Now, the perception of the suggested, caused as it is by, and hence succeeding, the perception of the Accessories &c., has necessarily a process, but from its quickness it is not perceived, like the *process of the apparently simultaneous* piercing through of a hundred lotus leaves *placed one upon another.*" The expression "उत्पलशतपत्रव्यतिभेदवत्" is used by Aniruddha in his comment on *Sānkhyasūtra* ii. 32; and Dr. Garbe thinks that he took it from the *Sāhityadarpaṇa.* See his Preface to the *Sānkhyasūtravṛitti.* There are two examples of this nyāya in S'rīdhara's *Nyāyakandali.* On page 23:—"यद्गच्छति तत्सन्निहितव्यवहितार्थौ क्रमेण प्राप्नोति तत्कथं शाखाचन्द्रमसोस्तुल्यकालोपलब्धिरिति चेदिन्द्रियवृत्तेराशुसञ्चारित्वात्पलाशशतव्यतिभेदवत्क्रमाग्रहणनिमित्तोऽयं भ्रमो न तु वास्तवं यौगपद्यम्." The other is on page 158.

A much older example is found in *S'lokavārtika,* page 311 (verse 157), to which I append Mr. Gangānātha Jhā's translation:—"यत्प्रदीपप्रभाद्युक्तं सूक्ष्मकालोऽस्ति तत्र नः । दुर्लक्षस्तु यथा वेधः पद्मपत्रशते तथा." "You have brought forward the case of the lamp and the light emitted by it, as an instance of the simultaneity of the cause and the effect. But in this case also, there is a minute point of time (intervening between the appearance of the lamp and that of the light), though this is imperceptible; just as is the case with the piercing (with a needle) of the hundred petals of the lotus." Professor Jacobi has kindly pointed out an instance of it in *Nyāyavārtika,* page 37, in the form उत्पलदलशतव्यतिभेदवत्, from which, perhaps, Aniruddha took the nyāya rather than from the very modern *Sāhityadarpaṇa.* The same expression उत्पलपत्रशतव्यतिभेदवत् is found in the Jaina work *Syādvādamanjarī* (page 92). Besides these, I have met with the nyāya in *Tātparyaṭīkā,* page 334, line 2 (in the form शीघ्रतरबाणहेतुकशतपत्रशतव्यतिभेदवत्); in *Nyāyamanjarī,* page 498 (as सूच्यग्रभिद्यमानकोकनददलकदम्बकवत्); in *Tarkabhāṣāṭīkā,* page 24; in *Tārkikarakṣāṭīkā,* page 126 (as शतपत्रशातनवत्); and in *Citsukhī* ii. 9 (शतपत्रपत्रशतव्यतिभेदानुभववत्).

शते पञ्चाशत् ॥

Fifty [is contained] *in a hundred.* The greater includes the less. In the *Vācaspatyam* the nyāya is thus defined :— "व्यापकशतसंख्यायां यथा व्याप्यपञ्चाशत्संख्या निविष्टा एवं यत्र व्यापके व्याप्यस्य निवेशस्तत्रास्य प्रवृत्तिः" ॥ I have met with it only in the *Vedāntakalpataru*, page 121, line 12, where a highly technical passage from S'abara 6. 1. 43 is discussed, regarding the pronouncement of the names of Pravaras at new and full moon sacrifices. A reference to Kunte's षड्दर्शनचिन्तनिका, page 1776, would throw light on this dark passage.

शवोद्वर्तनन्यायः ॥

The simile of *perfuming a dead body.* For the application and illustration see अरण्यरोदनन्याय.

शाखाचन्द्रन्यायः ॥

The simile of *the moon upon a bough.* Molesworth defines it thus :—"A Sanskrit phrase adduced as a simile or an illustration when an object seen or a matter debated has its position or relation assigned to it as at, on, in consistency with &c. a particular object or matter, simply from the appearance of contiguity or connection which, under one line of view or one train of reasoning, it ordinarily presents; whilst actually and truly it is remote from it so widely as to preclude altogether affirmation of connection. We say the sun sinks in the ocean by the same law as we say the moon is upon a bough of a tree, speaking in both cases from the appearance presented." It is thus akin to the अरुन्धतीप्रदर्शनन्याय. The following example is found in *Taitirīyabhāshyavārtika* 2. 1. 232 (page 88):— तरुशाखाग्रदृष्टयैव सोमं यद्वत्प्रदर्शयेत् । निष्कोशं कोशदृष्टयैव प्रतीचि ब्रह्म दर्श्यते" ॥ And in *Vivaraṇaprameyasangraha*, page 202, we

read:—"नन्वत्र सूत्रे ब्रह्मस्वरूपलक्षणं नोक्तं न च तदन्तरेण स्वरूपमवगम्यते प्रकृष्टप्रकाशात्मत्वमनुक्त्वा शाखाग्रे चन्द्र इत्येवोक्ते चन्द्रस्वरूपानवगमात्" ॥

सकृत्कृते कृतः शास्त्रार्थः ॥

To do a thing once is sufficient to satisfy the demands of the S'āstra. The nyāya is found in *Mahābhāṣya* 6. 1. 84 (vārt. 4), 108 (vārt. 3), and in 6. 4. 104 (vārt. 3). Also in S'abara 11. 1. 28, 35; and 12. 3, 10. It seems to resemble the Marāṭhī phrase शास्त्रापुरता, which Molesworth thus defines:—"To be enough indeed for the supplying, serving, or fulfilling of any matter or point required by the S'āstra, but without excess beyond; to exist in just sufficient quantity, or to be performed with just sufficient definiteness of action, as to warrant the name or designation borne, and to preclude disallowal of its existence or its performance; *to be enough to swear by.*" The Sanskrit phrase occurs also in *Vivaraṇaprameyasangraha*, page 154 (line 2 from bottom):—" ननु सकृत्कृते कृतः शास्त्रार्थ इति न्यायेन सकृदध्ययनादेव नित्याध्ययनविधिसिद्धेरावृत्तिर्न लभ्येतेति चेन्न" ॥ See too *Bhāmatī* 4. 1. 12, and compare कपिञ्जलन्याय.

सकृत्प्रवृत्तायाः किमवगुण्ठनेन ॥

A woman who has fallen once need veil her face no more. This occurs in *Tantravārtika*, pages 703, 704, in the course of the discussion (under 3. 1. 12) of the meaning of the expression "अरुणया पिङ्गाक्ष्यैकहायन्या सोमं क्रीणाति". On page 703 we read:— "अरुणाशब्दस्तावदवश्यमेव केनचिद्गुणिना सम्बन्धनीयः। एकहायनीशब्दस्यापि क्रियासम्बन्धात्स्वातन्त्र्यमपनीतम्। तत्र पदान्तरसम्बन्धेऽपि सकृत्प्रवृत्तायाः किमवगुण्ठनेनेतिवत्तस्य तावत्येव श्रुतिपीडेति." The nyāya is quoted by Pārthasārathi in *S'āstradīpikā* 1. 4. 4 (page 177, line 6 from bottom), while discussing the subject of words like Agnihotra &c., as the names of sacrifices.

सदृशात्सदृशोद्भवः ॥

Like produces like. Jayanta Bhaṭṭa denies that this is a fixed principle, on the ground that scorpions are produced from cowdung. He puts it thus (page 466):—

"न चैष नियमो लोके सदृशात्सदृशोद्भवः ।
वृश्चिकादेः समुत्पादो गोमयादपि दृश्यते" ॥

This "old wives' fable" regarding the scorpion was deeply rooted in the Indian mind! It is found in *Mahābhāṣya* 1. 4. 30, and is used as an illustration by S'ankarācārya in his bhāṣya on *Brahmasūtra* 2. 1. 6. Rāmānuja followed suit. Udayana, too, has it in his vṛitti on *Kusumānjali* ii. 2, and the commentator Haridāsa remarks that a scorpion can be produced from cowdung as well as from a scorpion.

Thanks, however, to the now well-established Law of Biogenesis, we are better informed at the present time. To quote Henry Drummond:—"It is now recognized on every hand that Life can only come from the touch of Life. Huxley categorically announces that the doctrine of Biogenesis, or life only from life, is 'victorious along the whole line at the present day.' And even whilst confessing that he wishes the evidence were the other way, Tyndall is compelled to say, 'I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life'."

सन्दिग्धे न्यायः प्रवर्त्तत इति न्यायः ॥

When there is doubt reason comes into play. This is found in Jnānottama's comment on *Naiṣkarmyasiddhi* iv. 3. He says:—
"सन्दिग्धे न्यायः प्रवर्त्तत इति न्यायात्सन्दिग्धस्यैव विचार्यत्वात्तत्परिशोधयितुम-

विप्रतिपन्नमर्थं तावद्दर्शयति." Akin to this is the nyāya "सन्दिग्धं सप्रयोजनं च विचारमर्हति," which is found in the earlier part of the same work (namely in the comment on i. 29), and which Raghunātha expounds thus in his smaller work :—"विचारपाटवेन यावद्यावद्विवेकदार्ढ्यं भवति तावत्तावत्क्रमशैथिल्यं जायते तरतमभावापन्नसाधनायत्तं फलं तरतमभावापन्नमिति न्यायात् । विचारविषयत्वं च नाज्ञातस्य नापि निश्चितस्य किंतु सन्दिग्धस्य सन्दिग्धं सप्रयोजनं च विचारमर्हतीति न्यायात्."

सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः ॥

When the loss of all is impending, a wise man will give up half [if by so doing he can save the other half]. It occurs twice in the *Pancatantra*, namely in iv. 27, and v. 42, as follows :—

"सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः ।
अर्धेन कुरुते कार्यं सर्वनाशो हि दुस्तरः ॥"

In the second passage, the final word is दुःसहः. See Dr. Bühler's note on समुत्पन्ने अर्धं. The first half of this couplet is quoted in Kumārila's *Tantravārtika*, page 91, but there the reading is ह्यर्धं.

सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु व्यत्ययः ॥

No cognition is erroneous in respect of a thing as possessed of certain properties; but there may be error in regard to the exact form of the thing. For example, a man sees a glittering object on the ground, and supposes it to be silver; but it turns out to be nacre and not silver. There is no mistake in his cognition of the shining object, but his conception of the *nature* of the object is erroneous. The nyāya is found in *Citsukhī*

ii. 18 (The Paṇḍit, vol. v. page 496):—"सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु व्यत्यय इति वदद्भिरिदं रजतमिति विभ्रमज्ञानमिदमंशे प्रमाणमप्रमाणं रजतांशेऽभ्युपगम्यते परीक्षकैः" ॥

Underlying the words "सविकल्पकनिर्विकल्पकयोस्तु प्रमायामप्रमायां चान्तर्भावः" ॥ on page 25 of the *Saptapadārthī*, we find the following comment:—"रजते एवेदं रजतमिति सविकल्पकं प्रमा । अरजते रजतज्ञानं भ्रम इत्यर्थः । निर्विकल्पकं तु प्रमायामेवान्तर्भवति । तस्य प्रथमाक्षसन्निपातजस्य वस्तुस्वरूपमात्रविषयस्य क्वाप्यबाधात् । सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु व्यत्यय इति न्यायात् । निर्विकल्पकस्य च प्रकाराभावात्" ॥

Another interesting example is to be found in *Tattvamuktākalāpa* iv. 104. I subjoin the second half of the verse and a portion of the author's own vṛitti on it:—

"आत्मस्वात्मांशयोश्च क्वचिदपि न भवेद्भ्रान्तिरंशान्तरेऽपि स्यादेषा न स्वरूपे क्वचन परमसौ द्विप्रकारे प्रकारे" ॥ "अंशान्तरेऽपि विषयांशेऽप्येषा भ्रान्तिः । स्वरूपे क्वचन न स्यात्सर्वं ज्ञानं धर्मिण्यभ्रान्तमिति वचनात् । तथा च विषयेऽपि स्वरूपांशे सर्वज्ञानसाधारण्यात्प्रामाण्यस्य स्वाभाविकत्वमेव युक्तमित्यर्थः । तर्हि कुत्र भ्रान्तिरित्यत आह परमिति । असौ भ्रान्तिर्द्विप्रकारे प्रकारे । द्विप्रकारे स्वरूपनिरूपकधर्मे निरूपितस्वरूपविशेषकधर्मे चेत्यर्थः । इदं रजतमित्यत्र स्वरूपनिरूपकधर्मिवैपरीत्यम् । पीतः शंख इत्यत्र निरूपितस्वरूपविशेषकधर्मवैपरीत्यमिति विभागः" ॥

On page 403 of Vidyāsāgara's ṭīkā on *Khaṇḍanakhaṇḍakhādya* the nyāya is ascribed to लीलावतीकार. I would commend to students a helpful note (No 34) at the end of Professor M. N. Dvivedi's edition of the *Tarkakaumudī*, as bearing on the principle enunciated in this nyāya.

सविशेषणे हीति न्यायः ॥

In this contracted form the nyāya is quoted by the author of the *Vedāntaparibhāṣā* (chapter vii, page 411); in its entirety

it reads thus:—"सविशेषणे हि विधिनिषेधौ विशेष्ये बाधे सति विशेषण-मुपसंक्रामतः" ॥ The following is Mr. Arthur Venis' rendering of it (in The Paṇḍit, vol. vii. page 460):—"An affirmation or a negation, when made of a subject together with its predicate, applies to the predicate if a bar exists to the affirmation or negation being attached to the subject". An extract from *Rational Refutation of Hindu philosophical Systems* (page 232) may tend to elucidate the above. "When the Vedāntins give to intelligence appropriated to the internal organ the name of subject of right notion, we are to understand, that the character which they ascribe to intelligence associated with the internal organ, really belongs to that organ. They have a maxim,–which all the other Systems subscribe to,–that 'An affirmation, or a negation, when predicated of anything together with its associate, if debarred from the object substantive, is to be referred to the object adjective'. In their opinion, the quality of being a cognizer cannot be assigned to the soul, and, consequently, is debarred from it."

The nyāya is found in *Tātparyaṭīkā*, page 31, line 5, and in *Ātmatattvaviveka*, page 72, line 3 from bottom; but, in both cases, without the words "विशेष्ये बाधे सति." It is quoted, too, in *Laukikanyāyasangraha*, page 69, line 15.

सहैव दशभिः पुत्रैर्भारं वहति गर्दभी ॥

Though possessing ten sons the mother-donkey carries the load! This evidently well-known saying, taken from *Tantra-vārtika*, page 807, is found in *Bhāmatī* 3. 4. 33 (page 691) in the following connection:—"सहकारित्वं च कर्मणां न कार्ये विद्यायाः किं तूत्पत्तौ कोऽर्थो विद्यासहकारीणि कर्माणीत्ययमर्थः । सत्सु कर्मसु विद्येव स्वकार्ये व्याप्रियते । यथा सहैव दशभिः पुत्रैर्भारं वहति गर्दभीति सत्स्वेव

दृशपुत्रेषु सैव भारस्य वाहिकेति" ॥ The saying is quoted by Ānandagiri also, in his comment on the same portion of the bhāshya. See, too, *Vedāntas'ikhāmaṇi*, p. 168.

सुन्दोपसुन्दन्यायः ॥

The simile of *Sunda and Upasunda.* Used of conflicting and mutually destructive things. It is thus explained by Raghunāthavarmā in his *Laukikanyāyasangraha*:–"अन्योन्यनाश्यनाशकभावविवक्षायां सुन्दोपसुन्दन्यायः । यथा हि सुन्दोपसुन्दसञ्ज्ञौ सहोदरावसुरौ तिलोत्तमार्थं वध्यघातकभावेनोभावपि नष्टाविति भारते प्रसिद्धम् । तथा वीचीतरङ्गन्यायेनोत्पन्नानां कार्यशब्दनाश्यानामन्त्योपान्त्यशब्दौ परस्परेण नाश्यावन्त्य उपान्त्येनोपान्त्यश्चान्त्येनेति केचित्तार्किकाः" ॥

The story of Sunda and Upasunda is told at great length in *Ādiparva* ccix–ccxii, but is condensed into six verses in *Kathāsaritsāgara* xv., of which the following is Mr. Tawney's translation:—"There were two brothers, Asuras by race, Sunda and Upasunda, hard to overcome, in as much as they surpassed the three worlds in valour. And Brahmā, wishing to destroy them, gave an order to Vis'vakarman, and had constructed a heavenly woman named Tilottamā, in order to behold whose beauty even S'iva truly became four-faced, so as to look four ways at once, while she was devoutly circumambulating him. She, by the order of Brahmā, went to Sunda and Upasunda, while they were in the garden of Kailāsa, in order to seduce them. And both those two Asuras distracted with love, seized the fair one at the same time by both her arms, the moment they saw her near them. And as they were dragging her off in mutual opposition, they soon came to blows, and both of them were destroyed." The simile is met with in *Sānkhyatattvakaumudī* 13, as follows:—"ननु परस्परविरोधशीला गुणाः सुन्दोपसुन्दवत्परस्परं ध्वंसन्त इत्येव युक्तं प्रागेव तेषामेकक्रियाकर्तृतायाः" ॥ See also Kāmanda-

kīya *Nītisāra*, ix. 61. In *Sarvārthasiddhi* (on *Tattvamuktākalāpa* ii. 53) we have the expression "सुन्दोपसुन्दविषनाशकविषन्यायेन." This nyāya is used, says Raghunātha, when the things in opposition are of equal strength; but when they are of unequal strength, and the weaker go to the wall, the *Mātsyanyāya* is employed.

सुभगाभिक्षुकन्यायः ॥

The simile of *Subhagā and the mendicant.* The following is Raghunātha's explanation of it:—"एकत्र विरुद्धानेकधर्मसमावेशासंभवविवक्षायां तु सुभगाभिक्षुकन्यायः प्रवर्तते। यथा सुभगत्वं भिक्षुकत्वं स्त्रीत्वं पुंस्त्वं च तथाविधपदद्वयसामानाधिकरण्यात्प्रतीयमानमपि विरुद्धत्वादेकस्मिन्युगपन्न संभवति तथैकस्मिन्नीशरूपाप्तवचने प्रामाण्याप्रामाण्यलक्षणविरुद्धं धर्मद्वयं न संभवतीति केचित् । अन्ये तु यथा सुभगाभिक्षुकौ प्रबलघातकभयात्कंचिच्छरणं प्रपन्नौ स च शरणागतत्यागदोषश्रवणात्सर्वप्रयत्नेनोभयो रक्षणे प्रबलारिकृतस्वघातभयेन त्यागे वा प्राप्तेऽपि सुभगां रक्षति भिक्षुकं त्यजतीति यत्तत्र तस्येच्छैव नियामिका न तु किंचिद्विनिगमकमस्ति तथा प्रकृतेऽपीशवचनत्वादुभयोः प्रामाण्ये पौरुषेयत्वान्मूलप्रमाणसापेक्षतया धर्मादौ तदभावादप्रामाण्ये वा प्राप्तेऽप्युक्तविभागे तार्किकेच्छैव नियामिकेत्यर्थमाहुः" ॥ This seems to me very unsatisfactory, but I can suggest nothing better. The only work in which I have met with the nyāya is the *Âtmatattvaviveka* (page 54), where it is wrongly printed as सुभगाभिकन्याय. It would need a long extract to make it intelligible, so I must refer the reader to the work itself.

सोपानारोहणन्यायः ॥

The simile of *the ascent of a staircase.* Used of knowledge arrived at gradually, by easy steps. "Line upon line, precept

upon precept, here a little and there a little." There is an instance of its use in *Bhāmati* 1. 3. 8 (page 201):—"एवं चानात्मविद् आत्मानं विविदिषोर्नारदस्य प्रश्ने परमात्मानमेवास्मै व्याख्यास्यामीत्यभिसन्धिमान्सनत्कुमारः सोपानारोहणन्यायेन स्थूलादारभ्य तत्तद्भूमव्युत्पादनक्रमेण भूमानमतिदुर्ज्ञानतया परमसूक्ष्मं व्युत्पादयामास" ॥

सौभरिन्यायः ॥

The illustration afforded by *Saubhari*. The story of this sage is told in Book 4, chapter 2, of the *Vishṇu Purāṇa*, and, with less detail, in Book 9, chapter 6, of the *Bhāgavata Purāṇa*. We there learn that, after remaining immersed in a piece of water for twelve years, the Muni was so much impressed by the happiness of the little fish which disported themselves around their great progenitor named Sammada, that he determined to marry and raise up progeny himself! He accordingly went to king Māndhātā, the father of fifty charming daughters, and asked for one of them in marriage. Taken somewhat aback by the appearance of this old and emaciated suitor, but fearing to displease him, the king replied that it was the custom for princesses to select their own husband, but that if any one of them chose him as such, he could take her to wife. He was accordingly conducted to the ladies' apartments; but, on the way there, he transformed his repelling person into one of handsome and youthful appearance, and the consequence was that each of the fifty maidens fell violently in love with him and demanded him as a husband, and so he married them all! Each of them lived in a beautiful mansion by herself, surrounded by every luxury. After a time, the king went on a visit to them to see how they fared. The first one pointed to her lovely surroundings and told of her husband's goodness to her, but added that there was one thing

which troubled her very much, namely, that her husband was *always* with her, and therefore her sisters could never enjoy his society at all. The king then visited each of the others in turn, and heard exactly the same thing from each; and so the necessary inference is that the sage *entered into fifty bodies* at one and the same time, and this is the sole point of the nyāya! It occurs in *Bhāmatī* 4. 4. 11 as follows:—"सौभरेरभिविनिर्मितविविधदेहस्यापर्यायेण मान्धातृकन्याभिः पञ्चाशता विहारः पौराणिकैः स्मर्यते." Venkaṭanātha is the only other writer in whose works I have met with it. On page 65 of the *Nyāyasiddhānjana* we read:—"भास्करमते तु नित्यसर्वज्ञस्योपाधियोग एव परिहास्यः। उपाधिभिश्छेदनाद्ययोगेन ब्रह्मण एव संसारित्वानपायः। उपाधिसञ्चारे प्रतिक्षणं बन्धमोक्षप्रसङ्गः सौभर्यादिवदुपाधिभेदेऽपि प्रतिसन्धानस्य दुस्त्यजत्वात्। छेदाभ्युपगमे चाच्छेद्यत्ववादविरोधः"॥ In his vṛitti on *Tattvamuktākalāpa* iii. 22, where the same subject is discussed, we find the following:—

"न च स्वेनान्यदेहादेरधिष्ठानादिसम्भवः।
सौभरिन्यायतस्तत्तत्प्रतिवन्दिप्रसङ्गतः"॥

It occurs again in the text and comment of verse 31.

स्फटिकलौहित्यन्यायः॥

The simile of *the redness of the crystal.* Such redness is owing to the proximity of a red object, such as a rose &c. The illustration is much used by writers on Vedānta &c. For example, we read in *Paramārthasāra,* verses 16 and 61:—

"नानाविधवस्तूनां वर्णान्धत्ते यथामलः स्फटिकः।
तद्वदुपाधेर्गुणभावितस्य भावं विभुर्धत्ते॥ १६॥
विगतोपाधिः स्फटिकः स्वप्रभया भाति निर्मलो यद्वत्।
चिद्दीपः स्वप्रभया तथा विभातीह निरुपाधिः॥ ६१॥"

So, too, Aniruddha on *Sānkhyasūtra* ii. 35:—"यथा जपाकुसुमसंसर्गात्स्फटिके लौहित्यं तदपगमात्स्फटिकः स्वरूपेणावतिष्ठते"॥ See also *Atmabodha,* 14; and a verse, by some unknown author, quoted in

the Paṇini section of *Sarvadars'anasangraha* (page 144 Bib. Ind., and 163 in Jīvānanda's edn.). In the *Kuvalayānanda* (page 289) under the figure अतद्गुण, we read:—"अन्यदीयगुणग्रहणाग्रहणे च रक्तस्फटिकवस्त्रमालिन्यादिन्यायेनान्यदीयगुणेनैवानुरञ्जनाननुरञ्जने विवक्षिते" ॥ See also *Vivaraṇaprameya*, page 214.

स्वभावो दुरतिक्रमः ॥

Nature is hard to overcome. This is no doubt based on *Hitopades'a* iii. 56:—

"यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।
श्वा यदि क्रियते राजा तत्किं नाश्नात्युपानहम् ॥"

Raghunātha applies it in the following manner:—"ननु सविलासाज्ञानबाधकस्वभावत्वं चेद्बोधस्य तदा स्वभावो दुरतिक्रम इति न्यायात्तत्त्वज्ञस्य ज्ञानोदयानन्तरं सविलासाज्ञानबाधनाद्देहपातस्तात्कालिकः स्यात्तथा चोच्छिन्नसंप्रदायकत्वादुपनिषदामबोधत्वलक्षणाप्रामाण्यप्रसङ्ग इति शंकानिरासाय यदाज्ञानस्य नाशेऽप्यारब्धकर्मणा प्रतिबन्धाच्च देहादिक्षय आरब्धकर्मणश्च भोगलक्षणकार्यक्षयादेव क्षय इति समाधीयते तदेषुवेगक्षयन्यायप्रवृत्तिः । धनुषः सकाशान्मुक्तस्येषोर्बाणस्य कर्मणः प्रारब्धवेगक्षयादेव क्षय इति प्रसिद्धम्" ॥

The expression occurs also in the following verse of the *Kusumānjali* (i. 7):—

"एकस्य न क्रमः क्वापि वैचित्र्यं च समस्य न ।
शक्तिभेदो न चाभिन्नः स्वभावो दुरतिक्रमः" ॥

स्वविषमूर्च्छितो भुजङ्ग आत्मानमेव दशति ॥

The snake stupified by its own poison bites its own body! This saying is found in Udayana's *Ātmatattvaviveka*, page 67, line 6:—"यदि हि न ज्ञातं किञ्चिदस्तीत्यादिप्रतिज्ञार्थः प्रतिज्ञां स्पृशेत्कथमयमर्थः प्रत्येतव्यः । नचेत्कथं सानुपपन्ना । तदुपपन्नत्वे च कथं पुनः प्रतिज्ञार्थ उपपद्यते । तदिदमायातं स्वविषमूर्च्छितो भुजङ्ग आत्मानमेव दशतीति" ॥

स्वामिभृत्यन्यायः ॥

The simile of *the relation as master and servant.* "It is used to mark the relation of the feeder and the fed, or the supporter and the supported, subsisting between any two objects." Āpṭe's *Sanskrit Dictionary.* It is of very common occurrence. For instance, in S'ankara's bhāshya on *Brahmasūtra* 2. 1. 4 in a discussion as to the relation between Brahma and the world, he says:—"नहि साम्ये सत्युपकार्योपकारकभावो भवति। नहि प्रतीपौ परस्परस्योपकुरुतः । ननु चेतनमपि कार्यकारणं स्वामिभृत्यन्यायेन भोक्तुरुपकरिष्यति । न । स्वामिभृत्ययोरप्यचेतनांशस्यैव चेतनं प्रत्युपकारकत्वात्" ॥ Also in 2. 3. 43, we read:—"ततश्च जीवेश्वरयोरप्युपकार्योपकारकभावाभ्युपगमात्किं स्वामिभृत्यवत्संबन्ध आहोस्विदग्निविस्फुलिङ्गवदित्यस्यां विचिकित्सायामनियमो वा प्राप्नोति" ॥ See, too, Rāmatīrtha on *Vedāntasāra* 19 (page 141, last line).

ह्रदनक्रन्यायः ॥

The simile of *an alligator in a lake.* Used of things which mutually aid or protect each other. See वनसिंहन्याय.

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